

36

THE
Critical History
OF THE
RELIGIONS
AND
CUSTOMS
OF THE
EASTERN NATIONS.

Written in *French* by the Learned
Father *SIMON*.

And now done into *English* by
A. LOVELL. A. M.

L O N D O N,

Printed by *J. Heptinstall*, for *Henry Fairborne* and
John Kersey at the *Rose* in *St. Paul's*.
Church-Yard. MDCLXXXV.

T
r
g
to
n
f
b
k
a
p
th
th
sa
I
m
o
th
to
th

1685

S. 59

THE
TRANSLATOUR
TO THE
READER.

I*F at anytime a Book of this nature hath been usefull, it seems now to be necessary; when most men think themselves obliged to make a bustle for proselyting others to their Opinions, and yet are not certain wherein they differ one from another, or how far they agree together. Difference will still be difference, though, (to use a word well known at this time) it may be trimm'd under a disguise of Conformity: And therefore to prevent the mistakes and disappointments that those who labour about so good a Work, as the Uniting of Christians, under one and the same Belief, may meet with from Prejudice, Interest, or Artifice; perhaps not one thing may be more effectual, than the true stating of the Faith and Opinions of others; who, if they be ingenuious, will never be complemented out of their Perswasions, nor look upon them as Friends, who would impose upon them*

A 2

To the Reader.

them, for friendship sake, what is inconsistent with their Principles.

It were to be wished indeed, that all men were of one mind, if Providence which governs the World thought it convenient it should be so, but since it hath been foretold, that Offences must come, it were to be desired at least, that all knew the minds one of another; that so they might rightly understand how to rectifie mistakes, or confirm the truth amongst men. In order to that usefull discovery, probably none of those many, who have laboriously sifted the truth by their Criticks, deserve the Title of Candid and Impartial Judges, better than Father Simon, the Learned Authour of this Treatise, who through the whole Book has employed his great Talent with so much Integrity and Disengagedness, that one may say of him, Amicus Papa, Amici Græci, Amici Latini, sed magis Amica Veritas. And therefore when this Book came recommended from beyond Sea, and that I perused it; I thought that I could hardly, in my low Station, doe better service to the publick, than to render it into English; especially seeing the whole design of it is, to clear matter of fact from mistakes, and aspersions, and the Belief and Practice of the Eastern Christians from the Erroneous Notions that at this distance, may be given us of them by the Travellers and Writers of all sorts.

To the Reader.

sorts. And though, the Authour discourses largely of Transubstantiation as being the belief of the Greek Church, the Reader will easily perceive that he never meant to enter into the merits of the cause, and to dispute the truth of the Doctrine, which peradventure may seem (in the Author's Opinion) very difficult to be attempted by Humane Reason; but barely to assert and relate matter of fact, which it is fit all should know: Nor, indeed, could he have used, in my weak Judgment, a meaner Argument either for or against that Doctrine, than the belief of an ignorant and oppressed People, seeing Protestants that weigh things, are not startled or moved by the same belief, which they know to be maintained and professed in the Church of Rome, a Church far more conspicuous both for Freedom, Wealth and Learning than that of the forlorn Greeks. The truth is, the Learned Authour of a Discourse lately published against Transubstantiation manages the Controversie much better, and reasons more closely to the point; when amongst his other Arguments, he assigns the time that that Doctrine came to be established in the Church, to be when Image-Worship was enjoined by the second Council of Nice; which to me is as strong an Argument as any that Father Simon has produc'd, to prove that the Greeks who own that Council, and are very Superstitious in Image-Worship, have ever

To the Reader.

since entertained that belief, seeing no attempt was ever used before the Reformation, to convince them of the contrary.

Since then the onely design of this Book is to relate matter of Fact, and to clear the truth from mistakes, I Question not but that it will be so well taken, that even those Ingenious Persons who have asserted in Print some things which they will find here contradicted, may not dislike what I have done (who am very carefull not to offend in any thing against the publick) in setting it forth in English; and since they or their Friends want not Learning to defend the truth, they cannot be suspected to want Modesty and Sincerity (if convinc'd) to acknowledge a mistake.

A. LOVELL.

A Ta-

A Table of the Chapters of this Book, and
of the Pieces subjoynd to it.

CHap. I. *Of the Belief and Customs of the Modern Greeks.* Page 1.

Chap. II. *Of Transubstantiation. Whether it be acknowledged by the Greeks who are commonly called Schismaticks.* P. 33.

Chap. III. *Of the Adoration of the Sacrament of the Eucharist. Whether it be in use amongst the Greeks.* P. 57.

Chap. IV. *Of the Belief of the Melchites.* p. 61.

Chap. V. *Of the Belief and Customs of the Georgians or Iberians, and of those of Colchis or Mengrelia.* p. 64.

Chap. VI. *A Supplement concerning the Belief and Customs of the Georgians and Mengrelians.* P. 70.

Chap. VII. *Of the Belief and Customs of the Nestorians.* P. 74.

Chap. VIII. *Of the Indians or Christians of St. Thomas.* P. 87.

Chap. IX. *Of the Customs and Ceremonies of the Jacobites.* p. 106.

Chap. X. *Of the Belief and Customs of the Cophites.* P. 110.

Chap. XI. *Of the Belief and Customs of the Abyssins or Ethiopians.* p. 118.

Chap. XII. *Of the Belief and Customs of the Armenians.* P. 123.

Chap. XIII. *Of the Belief and Customs of the Maronites.* P. 131.

Chap. XIV. *A Supplement to what has been said concerning the Maronites.* P. 144.

Chap. XV.

The Contents.

Chap. XV. Of the Religion and Customs of the
Mahometans p. 148.

*A List of the Churches depending on the Patriarchate
of Constantinople, Composed by Nilus Doxopa-
trius, and related by Leo Allatius, Lib. 1. de
Conf. Eccl. Occid. & Orien. c. 24. p. 165*

*Another List of the Churches depending on the Pa-
triarchate of Constantinople, Published by Mr.
Smith in his Discourse of the Present State of the
Greek Church. p. 171.*

*The Testimony of Gennadius concerning Transub-
stantiation taken out of a Manuscript Book of
Meletius Syrigus against the Confession of Faith
Published under the name of Cyrillus Lucaris
Patriarch of Constantinople. p. 174.*

*An Extract from a Manuscript Book whereof the
Title is, Μελέτιος Συρίγης Ἱερεμωδὴς, &c. p. 176.*

*An Extract of M. Claude's Copy of a Manuscript
Letter attributed to Meletius Archbishop of E-
phesus, and pretended to have been written to
some Divines of Leyden. p. 183.*

*A List of the Churches depending on the Patriarch
of Armenia residing at Egmiathin, which was
dictated by Uscan Bishop of Uscavanch, Proctor
General to the Patriarch. p. 184.*

THE
Critical History
OF THE
Belief and Customs
OF THE
EASTERN NATIONS.

CHAP. I.

*Of the Belief and Customs of the Modern
Greeks.*

SEEING all the Sects that are at present in the Eastern Countries, have sprung from the *Greeks*, and that excepting some particular Points, for which they have separated from them, they agree in the rest of their Belief and Ceremonies, it is necessary that we treat first of the Religion of the *Greeks*, before we come to those others that depend upon it.

B

The

The Belief and Customs

The *Greek Church* subject to the Patriarch of *Constantinople* was not always of that vast extent, to which it attained after that it pleased the Eastern Emperours to lessen other Patriarchates for greatening that of *Constantinople*: which they could the more easily do, because their Power, as to things of that Nature, hath been far greater than that of the Emperours of the West, and that for erecting of new Bishopricks, or granting new Rights and Jurisdictions, they stood but very little on the consent of Patriarchs; whereas in the Western Church, the Popes by Degrees have become Supreme in these Affairs, and Princes must now have their recourse to them.

There are several Lists of Churches which are subject to that of *Constantinople*: but because they are ancient, and do not sufficiently inform us of the Extent to which that Church pretends, we shall produce two that are later, one made by a *Greek* not much known, called *Nilus Doxapatrius*, (1) and related by *Leo Allatius*. And the other mentioned in the Letter of Mr. Smith (2) concerning the Present State of the *Greek Church*, which he assures us he had from some *Greeks* of *Constantinople*. Both these Lists are in *Greek* and *Latin*, subjoined to the end of this Treatise. Let it now suffice us to observe here, that most of the *Greek Metropolitans* still retain certain Dignities or Titles of Honour, which distinguish them one from another; so that when the Patriarch of *Constantinople* writes to the Archbishops, nay and to some Bishops, he never fails to give them their Titles, even in the miserable State to which they are at present reduced,

(1) See the Lists that are at the End of the Book. A.
(2) In the same Place. B.

ced. The *Greeks*, in all times, have been nice in distinguishing themselves by Titles of Honour, and by lofty and magnificent Names: which by many is attributed to an Oriental vanity: whilst they who are more sparing in Censure, will attribute it to their Politeness and Civility. Though the Church of *Constantinople* hath lost the great Splendour, which it enjoyed under Christian Emperours, yet the Churchmen still take to themselves Titles of Honour and Pompous Names, of which they are proud. Nor are the *Monks* and Religious free from that Ambition: And that's the reason why Modern *Greek* Writers attribute commonly to themselves such kinds of Titles, and prefix them to their Books; as, for instance, Doctour of the Great Church, and the like, which do not always excuse them from the ignorance wherein they are plunged. But let us now speak of their Belief.

Since the *Greek* Church hath been reduced to the sad State wherein we see it at present, the *Latins* have imposed many things upon them without cause, and the Emissaries have often called them Hereticks without any ground. But, at length, some Learned Men at *Rome* under Pope *Urban VIII.* perceived the ignorance of the *Latin* Divines, that condemned for Heresie what ever they had not learnt in their Schools. This hath been already observed by an Authour who published his Travels to Mount *Libanus*, with some pretty large Remarks, wherein he explains the Theology of the Eastern Churches. That Authour alledges, that the *Latins* often accuse the *Greeks* of Innovation, without any reason,

and that if Theology were traced to its source, it would be found that the *Greeks* have struck closer to Antiquity than the *Latins* have done.

We have, of late, some learned VWorks on that Subject, which seem to have been composed by an Authour, that hath solidly refuted what the ablest Protestants of *France* alledged in that matter. However, I think the Authour of the Notes upon *Gabriel of Philadelphia* hath come nearest the Truth, by keeping a mean betwixt both Parties, and distinguishing the new *Greeks* who have read the Books of the *Latins*, or have studied in their Schools, from those who have had no Commerce with them; he confesses that the former agree more with the *Latins* than the other, at least as to the manner of Expression. The Authour of the Remarks on the Voyage to Mount *Libanus* hath gone farther: for he affirms that the Modern *Greeks* do for most part but Copy the Books of the *Latins*; not following in all things the Sentiments of their Forefathers; and besides, that their minds being raised but little above Popular traditions, they take no pains to search for Divinity in its Original. Nay he adds, that the VWorks of *Gabriel* Archbishop of *Philadelphia*, though he be in the Number of those who are not reunited to the *Latin* Church, are no more but a medly of the Theology of the *Greeks* and *Latins*; which is chiefly to be understood of the method and expressions. *P. Morin* was also of that opinion, when in his VWorks of Penance and Ordinations, he speaks of the Archbishop of *Philadelphia*.

If we follow that Principle, which is very well grounded in these two Authours, we shall more easily discover what the Belief of the *Greeks* is, and it will be no hard matter to reconcile the different Opinions of those who have written on that Subject. I could not, in my Judgment, make the Belief of the Modern *Greeks* more apparent; than by inserting the Catalogue which *Caucus* Archbishop of *Corfou* hath made of the Errours which he imputes to them; and by adding at the same time, some necessary Reflexions for distinguishing what is true from what is false in that matter, which hath been variously treated by different Authours.

(1) *Caucus* a Noble *Venetian* and Archbishop of *Corfou*, in the Book that he wrote concerning the Errours of the New *Greeks*, dedicated to Pope *Gregory XIII.* observes the following Errours.

(1) *Caucus in Hist. de Græc. recentiorum Hæresibus.*

I. They re-baptise all the *Latins* that embrace their Communion.

II. They delay the Baptism of Children untill the third, fourth, fifth, sixth, tenth and eighteenth Year of their Age.

III. Of the seven Sacraments of the *Roman* Church, they admit not Confirmation, nor Extreme Unction.

IV. They deny Purgatory, though they pray for the Dead.

V. They acknowledge not absolutely the Primacy of the Pope.

VI. They deny that the Church of *Rome* is the true Catholick Church, and that she is Mistress of all other Churches. They even prefer their own Church before the *Latin*

The Belief and Customs

Church, and on *Holy Thursday* excommunicate the Pope, and all the *Latin* Bishops as Hereticks and Schismatics.

VII. They deny that the Holy Ghost proceeds from the Father and the Son.

VIII. They refuse to adore the Holy Sacrament in the Mass of *Latin* Priests who consecrate in unleavened bread, according to the ancient Custome of the Roman Church confirmed by the Council of *Florence*. Nay they wash the Altars on which the *Latins* have celebrated, and will not suffer *Latin* Priests to celebrate upon their Altars, because they pretend that the Sacrifice ought to be performed with leavened bread.

IX. They say that the Ordinary words wherein the *Latins* make the Consecration to consist, are not sufficient to change the Bread and the Wine into the Body and Bloud of our Lord, if some Prayers and Benedictions of the Fathers be not added.

X. They affirm that the Communion under both kinds is to be given to Children, even before they can distinguish that Nourishment from another, because that is a matter of Divine Right. And therefore they give the Communion to Children immediately after Baptism, and they account the *Latins*, who are of a contrary Judgment, Hereticks.

XI. They hold that Lay-men are by Divine Law obliged to communicate under both kinds, and call the *Latins* Hereticks for maintaining the contrary.

XII. They affirm that Believers when they have attained to years of discretion, are not to be forced to communicate every Year

at *Easter*; but that they are to have liberty of Conscience.

XIII. They shew no Respect, Worship, nor Veneration to the Holy Sacrament of the Eucharist, even when their Priests celebrate, and they carry it to the Sick without Torch-light. Besides, they keep it in a little Bag and Box, without other Ceremony, than fastening it to the VVall; whereas they light Lamps before their Images.

XIV. They believe that the Host consecrated on *Holy Thursday*, is much more efficacious, than those which are consecrated on ordinary Days.

XV. They deny that the Sacrament of Marriage is a Bond which cannot be broken. And therefore they accuse the Church of *Rome* of Errour, for teaching that Marriage cannot be dissolved in the Case of Adultery, and that it is not allowed to marry again in that Case. But the *Greeks* teach the contrary, and practise it daily.

XVI. They condemn fourth Marriages.

XVII. They solemnize not the Festivals of the Virgin, Apostles and other Saints instituted by the Catholick Church and the Fathers, on the same Days that the Western Church celebrates them: and besides that they do it after another manner, they also despise the Feasts of many very ancient Saints.

XVIII. They say that the Canon of the *Latin* Mass ought to be abrogated, as being full of Errours.

XIX. They deny that Usury is a mortal Sin.

XX. They deny that Subdeaconship is at present a sacred Order.

The Belief and Customs

XXI. Of all the General Councils that have been celebrated in the Catholick Church by Popes at different times, they admit of none after the seventh General Council which is the second of *Nice*, that was called against those who rejected Images. The *Greeks* acknowledge none of the rest, and submit not to their Decrees.

XXII. They deny Auricular Confession to be of Divine Right, pretending it onely to be a Positive and Ecclesiastical Constitution.

XXIII. They say that Lay-mens Confessions ought to be arbitrary. And therefore amongst them, Laicks are not constrained to confess once a year, and they are not excommunicated for neglecting it.

XXIV. They pretend that in Confession it is not necessary, nor of Divine Right, that men should confess all their Sins in particular, nor yet tell all the Circumstances that alter the nature of a Sin.

XXV. They give the Communion to Laicks, both in Health and Sicknes, though they have not before confessed their Sins to a Priest; and that, because they are perswaded that Confession is arbitrary, and that Faith is the onely and true Preparation for receiving the Eucharist.

XXVI. They slight the Vigils of the *Latins*, before the Festivals of Our Lord, the Virgin and Apostles; aswell as the Fasts of the *Ember-weeks*. Nay on these Days they eat Flesh in contempt of the *Latins*.

XXVII. They accuse the *Latins* of Heresie, because they eat flesh that hath been strangled, and other Meats that are condemned in the Old Testament.

XXVIII. They

XXVIII. They deny that simple Fornication is a mortal Sin.

XXIX. They affirm that it is lawfull to deceive an Enemy, and that it is no Sin to doe him Injury.

XXX. As to Restitution they are of the Opinion, that it is not necessary to Salvation to restore what one has robbed.

XXXI. In fine, they believe, that he who hath once been a Priest, may return again to a Lay-condition.

These are the Opinions that distinguish the Greeks from the *Latins*, if we credit *Caucus*, who attributes that Belief not onely to the Greeks of *Corfou*, but also to the other Greeks who are separated from the Church of *Rome*.

But if we listen to (1) *Leo Allatius*, *Caucus* netus Archiepiscopus *Corcyrensis*, vir nullius planè doctrine vel judicii... *Libello edito de Græcorum recentiorum hæresibus*, Græcos omnes non sine evidenti calumnia diffamavit... an mendacio, an scelere, an fraude, an famulorum Pontificum gratia demerenda est? *Leo Allat. lib. 3. de Consens. cap. 10.*

is an Ignorant, a Slanderer and a Man without Judgment, who thought to oblige the Pope by multiplying the Errours of the Greeks, and hath attributed to all, what he learnt and saw in *Corfou*. Nevertheless, it is no hard matter to justifie *Caucus* in most part of the Opinions which he imputes to the Greeks, unless, perhaps, in what concerns Morality, the Corruption whereof proceeds rather from private Persons, than an universal and approved Belief; and it is to be feared that it may be objected to *Allatius*, that he hath softned a great many things in the Opinions of the Greeks, through a Design of Reconciliation, and to curry Favour with Pope *Urban VIII.* who at that time proposed to himself the Reunion of the Greeks to the Church of *Rome*, by soft and mild ways. In effect, if we carefully examine the Errours which *Caucus* im-

putes

putes to the Modern Greeks, we shall find that few Men have more exactly observed them. And, indeed, the Pope having enjoined him to doe it, there is no probability that he would have imposed upon the Pope, in an affair of that importance. Seeing he was not learned in the Divinity of the Ancients, he hath referred all to School-Divinity, and the Decisions of the Council of *Trent*, which he took to be the Rule according to which he ought to condemn as erroneous, what ever did not conform thereunto; and in that his sincerity appears the more. For, for a long time he had informed himself wherein they agreed with the Church of *Rome*, and wherein they differed, condemning, nevertheless, too boldly what suited not with the Practice of his Church. But let us consider more particularly, whether *Caucus* be so great a Slanderer, and whether he hath imposed so much on the Greeks, as *Leo Allatius* would have the World believe.

In the first Place, as to the re-baptising of the *Latins*, it is certain that they have done it in other Places, besides *Corfou*; and that because of the Enmity they bear towards them, looking upon all their Ceremonies as abominable. And for the same reason they condemn the Mass of the *Latins*, wash their Altars after a *Latin* Priest hath celebrated on them, as if they had been polluted, and consider the Unleavened bread consecrated by the *Latins* as an impure thing. Proofs of this may be

(1) *Resp. Demetrii Archiep. Bulgar.*

had not onely in Catholick Writers, but even in the Oriental Canon Law, and especially in (1) the Answers of the Patriarchs, where most cases

cases that concern the Ceremonies of the *Latins*, are proposed, and resolved against those who made appear so great an Aversion to the Ceremonies of the *Latins*. Whence it may be inferred, that most part of the *Greeks* rejected the Ceremonies that are observed in the Church of *Rome*, as impure and profane, and that none but some Learned Men amongst them, have endeavoured to moderate that great Aversion which was generally had against the Ceremonies of the *Latins*. And we ought not to be surprised at this, seeing the *Latins* have not been more favourable to the Baptism and Leavened bread of the *Greeks*, as Appears by several Letters of the Popes (1) who have written in their favour. Besides that some School Divines have doubted of the Validity of their Baptism, and their other Sacraments, as might easily be proved.

Πῶς λογίζον-
ται τὰ παρὰ
τῶν Λατίνων
ἱεροεργετήρια
ἄζυμα κοινὰ
ἢ ἄγια.

(1) *Epist. Cle-
ment. VII.
apud Allat.
lib. de interst.*

Secondly, that which hath made *Caucus* say, that the *Greeks* acknowledge not the Sacraments of Confirmation and Extreme Unction, is because he considered them with relation to the Practice of the Church of *Rome*, wherein the former of these Sacraments is administered separately from Baptism; and is at present one of the great Functions of Bishops (to whom it is reserved,) in their Visitations. The other is never administered in the Church of *Rome*, but to those who are at the Point of Death; from whence that Sacrament hath been called Extreme Unction. But the *Greeks* administer that first Sacrament at the same time they do Baptism, and the Oriental Church hath always retained that Custome, which differs from the Practice of the Western. Besides, amongst the *Greeks*, as in

all

(1) Luc. Hol-
sten. dissert. de
sacr. Confirm.
apud Græcos.

all other Parts of the East, the Priest administers that Sacrament, as may be seen in the Dissertation which (1) *Holstenius* made on that Subject, and which was Printed at Rome by Order of Cardinal *Francisco Barbarini*. That Learned Man affirms, that that Practice is so ancient in the *Greek Church*, that the Power of confirming is become common to Priests, as if established by Law. As for Extreme Unction, the *Greeks* delay it not, as the *Latins* do, till the sick Person be at the Point of Death, nor do they call that Sacrament Extreme Unction: On the contrary, the Sick goe to the Church to receive it, when they can conveniently, and it is administered to them as often as they are sick, because they think that St. *James* in his Epistle speaks of those that are sick, and not of such as are at the Point of Death.

In the third Place, as to Adoration which they render not to the Holy Sacrament after the Consecration, that ought not neither to be generally understood, because it is certain they adore that Sacrament, but onely with relation to the Adoration which the *Latins* pay to the Eucharist, so soon as the Priest hath pronounced these words, *This is my Body*. Seeing the *Greeks* place not the Consecration in these words, but in some Prayers that come after, it is not to be thought strange, if *Caucus*, who made the Practice of his Church his Rule in judging of the Errours of the *Greeks*, hath said that they adored not the Eucharist: nay more, when they have consecrated, which, in their opinion, is done after the invocation of the Holy Ghost, they use none of that Ceremonial

monial adoration which is observed in the *Latin* Church ; but they think it enough to adore Jesus Christ who is presented to them by elevating the Host after their way, a little before the Communion. However *Caucus* is not to be excused in that he took all his measures according to the Practice of his own Church, unless, probably he had Orders to reform all things according to that Standard.

Fourthly, it is of Publick Notoriety, that the Orientals communicate in both kinds, and that they pretend to be warranted in that by the words of Jesus Christ himself. In that manner the Patriarch *Jeremy* speaks in his first answer to the Divines of *Wittemberg*. (1) *Ye* (1) *Φατέ ἔν ὅπ* say that one must communicate in both kinds, and *μεταλαμβάνειν δ' εἰ καὶ ἀμφοτέρων τῶν εἰδῶν, καὶ καλῶς λέγετε.* in that ye say right: which they extend even to Children, to whom they give the Communion after Baptism in a spoon. In a word, all the Oriental Church observes that Custome; and our chief School Divines do even agree, that that Practice of communicating under both kinds was religiously observed in the *Latin* Churches untill these latter Ages, when for good reasons it was thought fit to change it.

Fifthly, as to Confession, it is not to be thought strange that they believe it to be onely of Positive and Ecclesiastical right, because they are perswaded that (2) properly speaking onely Baptism, and the Eucharist have been instituted by our Lord, and that the rest have been appointed by the Church; as may be seen in the second answer of the Patriarch *Jeremy*, to the Divines of *Wittemberg*. *Caucus* then hath asserted nothing as to that Point, which does not agree to the real Belief of the

Hieron. Patriar. Constant.

(2) *Τὰ κρείω- τερα τῆς μυστηρίων τοῦ βαπτίσματος καὶ ἡ κοινῶν ἡ θεία δὲν—ἀλλὰ καὶ ταῦτα παρέδωκεν ἡ Ἐκκλησία, τὰ λοιπὰ φημι ἀχει τῶν ἐπιτά.* *Id. Hieron.*

Greeks.

(1) Πάν ἁμαρ-
τημα ἀναφέρει-
σαι δὲ πρὸς
ὡς ἐστὶν.

Greeks. However it cannot be denied, but that Auricular Confession is in use in the Greek Church, as well as in the *Latin*, and that the *Greeks* confess their Sins in particular, that they may receive Penance according to the Nature of their Offences, of which, by consequent, they must discover the nature and kind to their Confessor. (1) *It is necessary*, saith the Patriarch *Jeremy* after *St. Basil*, to declare all Sins to the Confessor. And this may be seen more at large in the Book of *Christopher Angelus*, of the Discipline of his Church. There is, nevertheless, this difference, if we will credit *Metrophanes Critopulus*, that the Confessor informs himself not of the Place where the sin hath been committed, nor of those who have been concerned in it, nor yet of the manner, because, according to the same Authour, that is both needless and too curious, which is sufficient to justify *Caucus*. For as to the Eastern Communion, which ought yearly to be received in the *Latin* Church, it is a Custom peculiar to that Church.

(2) Ὅτι ὁ
ἀπολύσῃ τὴν
γυναῖκα αὐτοῦ,
εἰ μὴ ἐπὶ περ-
νείᾳ καὶ γαμῶσιν
ἄλλῃν, μοιχᾶ-
ται. Matth.
19. 9.

Sixthly, *Caucus* attributes nothing to the *Greeks* in what concerns Marriage, which they do not positively maintain, and pretend to be agreeable to the New Testament, the Fathers, the Oriental Canon Law, and the Ordinances of the Emperours. They say that there is nothing clearer than these words of the Gospel, (2) *Whosoever shall put away his Wife, except it be for Fornication, and shall marry another, committeth Adultery*. It is manifest then, say they, that the Gospel permits the dissolving of Marriage in the Case alledged; and declining the Authority of *St. Augustine*, and some other *La*

tin Fathers as to that Point, they affirm that the Greek Fathers never explained that Passage otherways, and that besides, the whole Eastern Church therein agree with the Greeks. Nay, it is easie to prove by the Histories of the Councils of *Florence* and (1) of *Trent*, that it is the Practice of all the Greek Church. And therefore it was, that the Ambassadors of *Venice* addressed themselves to the Council of *Trent*, for obtaining some qualification to be made in the Canon which was ready to be published against those who said, that Adultery dissolved Marriage. And the thing that set the Republick of *Venice* upon this was, that the Greeks of *Candia*, *Cyprus*, *Corfou*, *Zante*, and some other Places, Subjects of the State, practised that which the Council was about to condemn. In effect, the Ambassadors had satisfaction, because their reasons were thought good, as Cardinal *Palavicini* acknowledges in his History of the Council. It is nevertheless true, that the Greeks dissolve their Marriages too easily, and not in the Case of Adultery alone; But they still pretend that therein they Conform to the Canon and Civil Laws, which ought to be moderated, because of the too great Liberty they have taken to themselves. However, *Caucus* having onely mentioned the Case of Adultery, seems to have been too reserved, inasmuch as he might have told a great many other Cases of less importance, wherein the Greeks make no scruple to divorce.

Seventhly, it is not to be thought strange, that the Greeks eat no flesh that hath been stifled or strangled, blood, nor other meats that are not onely forbidden in the Old Testament,

but

(1) F. Paolo
nella sua Istoria
del Concil.
Card. Palavic.
nella sua Istoria
del Concil. di
Trent.

but also in the New, 'as appears in the Acts of the Apostles; a thing not singular to the *Greeks* of *Corfou* onely; but which is generally practised by all the Christians of the East, and not very long since it was wholly abolished in the West.

In the Eighth place, as to the Article which concerns the Supremacy of the Pope, it may be thought strange, that *Leo Allatius* should fall so foul on *Caucus* in that Point, as if he were one of the greatest Impostours in the World. It is but too true, that the *Greeks* who are not Latinised, nay and all the rest of the Eastern Churches, do not at present own that Primacy of *Rome* over the other Patriarchs; in the manner that it is acknowledged in the

(1) *Metroph.*
Critop. in Epit.
Doctr. Eccl.
Orient.

Western Church. (1) *Metrophanes Critopulus* assures us, that the Eastern Church acknowledges no other Head but Jesus Christ, who hath the Qualities of Head of the Church; that amongst the Patriarchs there is no difference, unless it be of the See, *πλὴν τῆς ῥωμῆς*, as he speaks. The Patriarch of *Constantinople* takes the first place, He of *Alexandria* the Second, the Patriarch of *Antioch* the Third, and he of *Jerusalem* the Fourth. Every one is Supreme within his own Jurisdiction, and if they all meet together in one place, they mutually kiss one anothers hands. So that none of them takes the Title of Head of the Catholick Church, as the same *Critopulus* observes, who would thereby condemn the Pope who assumes these Titles. As to what *Leo Allatius* adds (2) that *Caucus* imposes upon the *Greeks*, when he saith that they excommunicate the Pope and *Latin* Bishops on *Holy Thursday*, that

(2) *Leo Allat.*
de Consens. Eccl.
Occid. &
Orient.

is a

is a thing which hath not onely been observed by *Caucus* in *Corfou*, but by many other Travellers also in several places. The Jesuit *Dandini* who travelled to Mount *Libanus*, in Quality of *Nuncio* under *Clement VIII.* in the description that he makes of the Isle of *Candy*, speaks of the *Greeks* in these terms. (1) I should have a great many things to say, if I would relate all the impurities of the Prelates, Priests and other Churchmen of that Nation, their separation from the Latin Church, the Maledictions and Excommunications which they thunder against her on the most Holy Days, and at the same time when we pray to God for their Conversion.

(1) Girolamo Dandini in Miss. Apost. cap. 5.

Ninthly, we may easily believe, that the *Greeks* reckon Sub-Deaconship amongst the inferior Orders, which are not Sacred, to speak in the Terms of the *Latins*, since it is not very long since the *Latins* themselves have made it a sacred Order.

In the tenth Place, it may be seen in the Books of *Greek* Writers, that to own but seven General Councils, is not a thing peculiar to the *Greeks* of *Corfou*. Nay one would think it a little too much, to oblige them to receive the *Latin* Councils wherein they have had no share, or those others wherein they say, they were forced to be present, more for the Interests of State, than the Concerns of Religion. They are permitted to live in this Belief, in the States of the Republick of *Venice*.

Lastly, as to what concerns Festival Days, Fasts, and many other Matters of Discipline, it is certain, the *Greek* Church does not agree therein with the *Latin*, and *Caucus* had reason

(1) Ὅταν εἰς
ναὸν εἰσέλθῃ
Λατίνων, ἔ
περὶ τινὰ
ἢ ἐκεῖσε ἀγί-
ων, ἐπὶ ἃ
γινώσκω τινὰ.
Τὸν Χριστὸν ὡς
μόνον
γινώσκω, ἀλλ'
ἔδ' ἐκείνους
περὶ τινῶν, δι'
ὅτι ἐκ οἶδα
πῶς ὁμολογεῖ-
ται.

to say, that the *Greeks* admitted them not, nor yet part of the *Saints* of the *Roman Church*, which they laugh at when they see them in Churches, as may be seen in the *History of the Council of Florence*, written by *Syropulus*, where he saith, (1) *When I enter into any Church of the Latins, I salute none of the Saints whom I see, because I know none of them. Nay, I have much ado to know Jesus Christ there, whom I do not adore neither, because I know not in what manner they represent him.*

I think this may be enough to justify *Caucus* in what he attributes to the *Greeks*: and if that Authour hath been pleased sometimes to exaggerate their Errours, and to impose upon them, it may also be said, that *Leo Allatius* hath not always kept within bounds in making their Defence. I confess the way that he hath taken to reunite the two Churches, would be more effectual for reconciling the *Greeks* to the *Roman* Communion, than the Course that hath been followed by the Emissaries who have encreased their Errours, and continue to doe so daily, instead of lessening them: but for all that, we may know the true Sentiments of the *Greeks*, if we can but lay aside our ordinary Prejudices, and distinguish those who are Latinised, from those that are not.

We forgot to observe their Belief as to Purgatory, Hell and Paradise. (2) *Caucus* with many other Writers does affirm, that the *Greeks* deny Purgatory, and that notwithstanding they pray for the Dead: which is to be understood with relation to the Opinion of the *Latins*, who commonly establish a Place of Purgatory, and a Fire which torments Souls.

But

(2) *Caucus*,
ib. ac supra.

But the *Greeks* deny both, though they acknowledge a certain State of Purgatory ; and therefore they pray to God for the Dead. It is certain that Prayers for the Dead have been appointed in the Church in the very first ages, as appears by *Tertullian* and the Ancientest of the Fathers, aswell as by the most Ancient Liturgies. Perhaps the Church took that Ceremony from the *Jews*, who likewise pray to God for the Dead ; which was a Custom practised in the Synagogues long before the Birth of Christianity, and is to be found practised at that time when the *Jews* were under the Dominion of the *Grecians*. There is this difference, nevertheless, betwixt the *Greeks* and the *Latins*, as to their praying for the Dead, that the latter have explained themselves more fully ; whereas the former, and all the other Orientals, have continued in more General Terms. The *Latins*, however, in their Prayers for the Dead at Mass, retain the Ancient form, which agrees pretty well with what the *Greeks* believe of Hell, Purgatory and Paradise. This is the manner of praying for the Dead in the Mass of the *Latins*. *Domine Jesu Christe, libera animas omnium fidelium defunctorum de penis inferni & de profundo lacu : libera eas de ore Leonis, ne absorbeat eas Tartarus, ne cadant in obscurum, &c.* These words seem to confirm the Opinion of the *Greeks* and other Christians of the East, for they suppose but one Place, which is Hell, where the Souls are detained as in a dark Prison, and they pray that the Souls may pass from that obscure Place, to a Place of Light and Rest, which is Paradise : and this exactly agrees with the

The Belief and Customs

Prayer that the Priest says at the Mass which is called *in die obitus*.

As to what concerns Hell, we shall not speak here of the Opinion of *Origen*, who hath nevertheless been followed by some *Greek* Doctors; we shall onely mention what is most generally approved by them. When they pray that God would deliver Souls out of Hell, that is to be understood of the State of Purgatory; I mean, that in that obscure Prison which they call Hell, there are two sorts of Souls; one sort whose Sins are not so enormous as to be condemned for them to Eternal Punishment there; and another who are really condemned to Hell, there to abide for ever. Of these last it may be said, that *in inferno nulla est redemptio*; whereas in respect of the first sort of Souls, it may be said, that *in inferno est redemptio*. This may serve to explain the Liturgies and Books of the New *Greeks*, which seem to suppose that the Souls shall not remain in Hell for ever, and that so the Punishment of the damned is not Eternal. If we take this Rule along with us, we may have an easie explication of all the Prayers that are said for the Dead in the *Greek Church*.

As to Paradise, the *Greeks* and other Orientals are in this perswasion, that Souls enjoy not Eternal Bliss, and that they are not punished with the Pains of Hell, before they receive Sentence from God at the last day of Universal Judgment. And therefore according to the Sentiment of the *Greeks* we must distinguish two Paradises. The first is that Place of Light and Rest, mentioned in their Prayers and Liturgy, where the Souls of the Blessed repose

repose expecting the last Judgment. That Place is called in the publick Office, that is said for the Dead, Paradise, Light, Life, Blessedness, *Abraham's Bosome*, the Land of the Living, &c. The second Paradise is that Eternal Bliss which they shall enjoy in Heaven after the Universal Judgment; and they think that Opinion to be more agreeable to the Texts of Holy Scripture, than that of the *Latins*: for it shall not be, say they, but at that day, that *Jesus Christ* who will come in quality of Judge, shall say to the Elect, (1) *Come ye blessed of my* (1) *Matth. 25. Father, inherit the Kingdom prepared for you from the foundation of the World, &c.* They pretend that the Opinion of the *Latins* concerning Paradise and Hell before the last day of Judgment is not founded on Antiquity. Besides, we may observe, that the *Greeks* have not subtilized so much upon the Light of the Glory of the Blessed, as most of the *Latine* Divines have done, who have spoken of it with extraordinary nicety. Nay, there are some who affirm, that the *Greek* Fathers deny, that the Angels and Blessed see the Essence of God in Heaven; relying upon these words of *Theodoret*, (2) *The* (2) *Theod. Dial. immur. Angels see not the Divine Essence, which comprehends all things, and cannot be comprehended, nor known, but they see a certain species which is proportionate to their Nature.* And this they confirm also by the Testimony of many Fathers.

There remains somewhat to be said of the Morals, Discipline, and Ceremonies of the *Greeks*. As to their Morality, seeing they have the same Principles as the *Latins* have, it cannot be much different from theirs; unless it be, that wanting the use of School Divinity, they are not so great Metaphysicians as the

Latins ; wherein they are not to be blamed, when they mingle no Logick nor Metaphysics in their Books of Morality, if you except some *Greeks* who have studied in the Schools of *Italy*, or have read the Books of the *Latins*.

It may be, notwithstanding, that the *Greeks* and other Christians of the East do not walk up to the strictness of the Rules of Morality, because of the sad condition to which they are at present reduced. Their Church-men are accused of Simony, because the Bishops sell Orders ; and the Priests the Administration of Sacraments : but if matters be thoroughly examined, perhaps they are not so blameable as people think. There is a necessity that they live by their Calling ; and seeing they have no Benefices, as they are at present established in the Church of *Rome*, why are they not to be allowed to take money for the Administration of Sacraments ? There is no fault found with the Custome that is introduced into the West, of taking money for Masses, Confessions, and many other things ; and shall a poor *Papst* be accused of Simony, for being paid for an Absolution that he giveth, and for having rated it according to the nature of the Sin ? Nor do we think it strange, neither, that certain Sins are rated at *Rome*, because we are accustomed to the practice. Will the new distinction of Divine Right and Ecclesiastical Right, that some Divines and Canonists have invented in these last Ages, put the Pope without the reach of Simony ; and shall not that extreme necessity to which the Patriarch and *Greek* Bishops are reduced render them at all excusable before God and Man, in that they take money
for

for Ordinations? It is not that I would excuse the *Greeks* in all things: for it is certain they many times take too much Liberty to themselves, and that they are not carefull enough to square their Consciences according to the Rules of Christian Morality. But the Ignorance and Poverty wherein they are at present, are the cause of their Disorders, which nevertheless the vertuous Men amongst them prevent as much as they can, as the Patriarch *Jeremy*, who openly (1) reproves Confessours who make a Traffick of Holy Things, and exact Presents. He says that such deserve to be punished by God, and that when he finds any amongst his People, he chastises them, and deprives them of their Office.

As to Ecclesiastical Discipline, they conform not in all things to the Prescript of their Canons. For instance, they observe not exactly the Age that is required for Priesthood and Episcopacy; besides, they mind but very little the Intervals, and take several Orders together at one time. The Election of thier Patriarch is not always Canonical; for he that gives most to the *Grand Signior*, is commonly preferred before the rest: And therefore there are many times several that take the Title of Patriarch. Monsieur de *Nointel* Ambassadour for the *French* King at the Port (2) takes notice of four Patriarchs alive in the Year 1671. The *Greeks* are ambitious, and therefore they take all courses to rise to that Dignity; which is the Cause of great Troubles in that Church.

Besides the money that the Patriarch Elect gives to the *Grand Signior* for Letters of Confirmation, he is also obliged to buy the Voices

(1) Οἱ δὲ πνευματικοὶ, οἱ διὰ κέρδους ἰδίων καπηλεύοντες τὰ θεῖα, καὶ δόμασιν ἐξοικονομοῦντες, καὶ ἀναλαμβάνοντες πλὴν ἄλλων ἀμαρτίας, καὶ τοιαῦτα κατεργαζόμενοι, μωμητοὶ εἰσι καὶ θείας τεύξεσθαι κολασσεως. Jerom. Patr. Const.

(2) Monsieur Noint. Tom. 3. de la Perpet.

of the Bishops who elect him : and every one upon that Occasion is willing to make the most of his Voice. But, on the other hand, the Patriarch knows very well how to make himself amends, when he makes any Bishop : which the Bishops also doe in regard of their *Papas*, to whom they sell Orders and Cures as dear as possibly they can ; and all, at length, falls upon the poor People, who pay very dear for the Administration of Sacraments ; and that's the reason they goe but seldom to them.

The Patriarch and Bishops are not married ; but the Priests marry before their Ordination : and that Practice which is General over all the *Levant* is ancient. I do not here examine whether it be agreeable to the Primitive Canons of the Church, or a Deviation from the Ancient Canons. It is certain the *Greeks* pretend to be warranted, as to that, by the Canons called the Canons of the Apostles, and (1) they accuse the *Latins* of having contravened the Ancient Canons of the Church. If a Priest happen to marry after that he hath been called to be a Priest, he cannot afterward perform any Functions of the Priesthood, which is according to the Council of *Neocæsarea* ; but the Marriage is not therefore dissolved : whereas in the *Latin* Church the Marriage is null, because Priesthood is an impediment that breaks it. I believe *Caucus* meant of those Priests that marry after Ordination, when he saith, (2) that the *Greeks* believe that he who hath been once a Priest, may again return to the State of Lay-men. In effect, he retains nothing of Priesthood, unless it be some Honour in the Church, where he

(1) *Concil. in Trullo.*

(2) *Cauc. in Hist. de Græc. errorib.*

he hath a Seat separate from the Place of Laicks.

Monachism is in great esteem amongst the *Greeks*, as appears by the Answer which the (1) Patriarch *Jeremy* made to the *German Divines*, who spoke of Monks as of useles Members; to which Divines he opposes St. *Basil*, and the other *Greek Fathers*, who have made an Elogy of the Monastick Life, and have lookt upon it as a Pure and Angelical way of living: And this he confirms, besides, by the Authority of Councils wherein many good regulations were made concerning Monks.

Metrophanes Critopulus also praises Monachism, as a most ancient thing in the Church, (2) saying, that it is an Ornament to it. Their way of living, according to the same Authour, is very austere, because they never eat Flesh, though they be not engaged to that by any Vow, but onely by Custome which they never violate. None of them ever sleep more than four Hours, and some but two. They goe to Prayers in the Church thrice a day, and they who apply themselves not to study, work with their hands; so that there is no Monastery, where all sorts of Workmen may not be found.

3. *Leo Allatius* treats more at large of the *Greek Monks* that are now-a-days in the *Levant*, and that very exactly: which obliges me to give here an Abridgment of what he hath observed.

Though there be different kinds of Monks amongst the *Greeks*, yet they all derive their Original from St. *Basil*, who is the first and sole Authour of Monastick Discipline All the Monks look upon him as their Father, and

(1) *Jerem. Patriarch. Respons. l. 1. § 2.*

(2) *Ἡ ἡμετέρα Με-
ναχὼν τάξις
δοκίμῃ καὶ χρί-
σῃ περὶ τῆς α-
ρετῆς ἀμύνη, ἀλ-
λά κατ' ἀρχαί-
αν τὴν ἑκκλησί-
αν κρηπίδων
ἐστὶ κατὰ βαλ-
λομένη.*

(3) *Leo Allat. de Consens. Eccl. Occid. & Orient. l. 3 c. 8.*

and it would be a Crime amongst them to deviate in the least from his Rule. There are to be seen all over Greece many fair Monasteries with well built Churches, where these Monks sing day and night. However, they have not all one and the same way of living; for there are some called Κοινοβιακοί, others Ἰδιόρρυθμοι. The first live together in Society, eat in the same Refectory, have nothing singular amongst them as to their Habit; and, in fine, have all the same Exercises, none being exempted. There are nevertheless two Orders amongst them; for one is of (1) *the Great and Angelical Habit*, who are of a Degree more elevate and perfect than the rest, and profess a more perfect way of living: these are in greatest number. The others who are of (2) *the Little Habit*, otherways Μικρόβημοι, are of an inferior rank, and lead not so perfect a life. The second, which are named Ἰδιόρρυθμοι, live according as they please themselves, as their Name does import. And therefore before they take the Habit, they give some money for a Cell, and some other Necessaries of the Monastery. The Yeoman of the Cellar or Butler furnishes them with Bread and Wine as he does the rest: and so being exempted from the Duties of the Monastery, they mind their own business. These last leave by Will what they possess, aswell within as without the Monastery, to their Servant or Companion, whom they call Disciple, and whom they have chosen from among the Monks to assist them in their occasions. This Man after the Death of the other, by his management improves the goods that he hath inherited,

(1) Τὸ μέγαλον
ἡμεῖς καὶ ὁ
ἀγγελικόν.

(2) Τὸ μικρόν
ἡμεῖς καὶ ὁ.

inherited, and leaves by Will what he hath purchased, to him whom he hath chosen for his Companion: the rest of the goods which he possessed, that is to say, what his Master left him when he died, falls to the Monastery, which afterwards sells them to those that please to purchase. Nevertheless amongst these last Monks there are some so miserably poor, that having nothing to purchase a piece of Land with, are obliged to work and labour for the Monastery, and to apply themselves to the basest employments. These do all for the profit of the Convent, and therefore the Convent supplies them with Necessaries; and if they have any spare time after their work is done, they employ it in Prayers.

There is a third Order of these Monks, who goe by the Name of *Anchorites*. These not being able to work, nor support the other Duties of the Monastery, have, notwithstanding, a mind to live in the repose of solitude. They buy a Cell out of the Monastery, with a little piece of Land on which they may live, and never goe to the Monastery but on Holy days, to assist at the Office; after which they return to their Cells, where they mind their own Affairs, having no hours appointed them for Prayers. There are, nevertheless, some of these *Anchorites* who have left their Monastery with the Consent of their Abbot, that they may lead a more retired life, and apply themselves more to Meditation and Prayer. The Monastery sends them once a month Provisions to live on, because they possess neither Lands nor Vineyards: but those who will not depend upon the Abbot, hire some Vineyard near

near to their Cell, of which they eat the Grapes; others live on Cherries or such like Fruit. They also sow Beans in the Season of the year; and some gain their living by transcribing Books.

Besides the Monks, there are Nuns also who live in Community, and are shut up in Monasteries under the Institution of *St. Basil*. They are no less strict than the Monks, as to Fasting, Praying and the other Offices of the Monastick Life. They chuse one of the Ancientest and most virtuous of their Community to supply the place of Abbess; and these Abbesses are the same with them, as the Abbots are with the Monks. Nevertheless, that Monastery of Women depends always on an Abbot, who assigns them one of the oldest and most virtuous Monks to confess and administer the Sacraments to them. This Monk lives near their Monastery, that he may be at hand to assist them readily in their occasions. He says likewise Mass for them; and orders the other Offices.

These Nuns wear all the same Habit, and a Cloak of the same colour. Their Arms and Hands are covered to their Fingers ends; and their Habit is of plain Woollen Cloth. Their Heads, besides, are shaven, and every one hath a Cell apart where they lodge conveniently. The richer sort have a Maid; and sometimes they bring up in their Houses young Girles, whom they bring up in the Duties of Piety and Devotion. When they have performed their ordinary Duties, they work with their Needle; and the *Turks* who bear a respect towards these Nuns, come to their Monasteries

ries to buy Girdles of their making. The Abbesses willingly open the Doors of their Convent to the *Turks* who come to buy the Manufacture of these good Nuns, who return to their Appartment so soon as they have sold their Wares.

I have read a Manuscript Relation, that speaks not so much to the advantage of these Nuns. The Authour of that Relation observes that the Nuns called *Caloyeres*, who live at *Constantinople*, are Widows, some of which have had several Husbands, and that they embrace not that Profession, but when they are well stricken in years: Then he adds, that they make no Vows, that all their Sanctity consists in wearing a Black Veil upon their Head, and declaring that they will Marry no more; that, after all, they live most commonly at home, where they mind their Housewifery, their Children and Relations. He confesses, nevertheless, that there are some of them who live in Community, but that these are more miserable than the former: that both go about wheresoever they please: and that, in fine, they have more Liberty under that Religious Habit, than they had before.

The Fasts of the *Greeks* are different enough from those of the *Latins*: for the Fasts of the latter would be Festival Days, and Days of good Cheer amongst the Orientals, in regard they not onely abstain from Flesh, and all that comes from it, as Butter and Cheese; but they eat not so much as Fish, contenting themselves with Fruits and Pulse, with some small portion of Oil, and drink very little Wine. The Monks are more strict in their Fasting, because they

they never taste Wine nor Oil, unless on Saturdays and Sundays. Yet the *Moscovites* are allowed to eat Fish, because they have neither Wine nor Oil. Wednesdays and Fridays they abstain from Flesh, and all that comes of it ; but on these days they are allowed to eat Fish. I shall say nothing of their Lent, nor private Fasts ; onely must observe that the *Greeks* and other Eastern Nations exceedingly blame the Saturdays Fast of the *Latins*, because they say, that Day is a Festival as well as Sunday ; which they prove by the Ancient Canons and the practice of the first Ages. In fine, as to their Ceremonies, it may be said in general, that no Nation in Christendom hath so many. Their Euchology or Ritual, with the Notes of *P. Goar*, may be consulted as to that point. So excessive is the Worship they render to Images, that in a Manuscript which I have read concerning the Errours of the *Latins*, they upbraid them (1) with want of respect to Images ; which cannot well be understood, unless it be that the *Latins* omit an infinite number of Ceremonies before their Images, which are observed by the *Greeks*. On the Festival day of a Saint (2) they place his Image in the middle of the Church, and that Image or Picture, represents the History of the Festival that is Celebrated : for instance of the Nativity or Resurrection of our Lord : Then they that are present kiss the Image ; which in their Language is called *Προσκυνεῖν*, and in *Latin*, *Adorare*. That Adoration is not performed by Kneeling, Bowing, or any other Gesture of Body, but onely by kissing the Image. If it be the Image of our Lord, they commonly kiss

(1) Τὸ τὰς
σεπτὰς εἰκόνας
μὴ προσκυ-
νεῖν.

MS. Bibli-
oth. Bodlei.

Oxon. Tit.
Τὰ τῶν Ἀσίων
σφάλματα.

(2) Metroph.
Critic.

kiss the Feet: if an Image of the Virgin, they kiss the Hands: and in a word, if it be the Image of some Saint they kiss the Face.

These and many other Ceremonies, which the *Greeks* observe in the Adoration of their Images, have been much augmented since the second Council of *Nice*, where the Patrons of Images obtained a great Victory over the *Iconoclasts*. And it is chiefly since that time that the *Greeks* have published the Miraculous Histories of their Images, of which their Books are full: and as if they had not had enough amongst themselves at home, they have searched at *Rome* and other places for Miracles that have been wrought by virtue of Images.

After all, the *Greeks* ground most of their Ceremonies upon their Traditions. They take no great care to examine, whether these Traditions be Ancient, or not. It is enough that they are in practice, to make them pass for Apostolical. And seeing there are but few able Men amongst them, they are incapable of Judging whether or no their Traditions be really founded on Antiquity. One of the Ceremonies which hath most astonished the *Latins*, is that which they observe with great Pomp in respect of the Mysteries, when they are upon the little Altar, which they call the Altar of *Proposition*; and that before the Consecration. For, which is surprizing, they render Extraordinary Honours to the Bread and Wine before they are consecrated, and onely barely blessed. Amongst their Ceremonies which are onely grounded on Tradition, but Apostolical, may be reckoned most part of their Sacraments: because, as we have observed before, they do
not

not believe that *Jesus Christ* was the immediate Authour of them. All these Sacraments are accompanied with a great many Ceremonies, because they are perswaded, that too much external respect cannot be given to Holy things. And therefore they Celebrate their Liturgy and other Offices with far greater Pomp, than the Church of *Rome* doth. They have besides a great many Books of their Offices, but no Breviaries for the use of private Persons, as the *Latins* have; because, say they, the Office ought to be said publicly in the Church, and not privately in a Chamber. (1) *Francis Arcudius* having thought fit to make a kind of Breviary for the use of the *Greeks*, which he compiled out of their Books of Offices, met not with the Satisfaction that he proposed to himself: for the *Greeks* despise that Breviary, and there are none but the Monks of *St. Basil*, of the Monastery of *Crypta Ferrata* Fifteen Miles from *Rome*, who use it in their Travels.

We shall not insist longer on the Ceremonies of the *Greeks*; for it requires a whole Volume to describe them fully. Most part of these Ceremonies have a Mystical Sense, if we will Credit some of their Doctors who have written on that Subject. But all Men know, that there is nothing worse grounded than that Mystical and Allegorical Divinity. I could rather have wished that I could have represented here in Abridgement the Singing and Musick of the great Church of *Constantinople*: but besides that that would be too tedious, there would be need also of a great many Figures. I shall only add by way of Supplement, a Discourse concerning

(1) Jan. Nic.
Erythr. in
Pinacoth.

cerning the belief of Transubstantiation, which is at present no less known to most of the *Greeks*, than it is to those of the Church of *Rome*.

CHAP. II.

Of Transubstantiation. Whether it be acknowledged by the Greeks who are commonly called Schismaticks.

(*) **T**Hough this Question hath been largely handled by Mr. *Arnaud* in his Books against Mr. *Claude*, yet it still lies under great difficulties; Nay there are a great many, especially amongst the Protestants, who do not altogether credit the great number of Attestations produced by that Doctour in his Book of the *Perpetuity*; because, say they, he gives only a Vulgar Translation of all these Attestations, without publishing the Originals; and it may be they have been ill Translated: besides that, say the same Protestants, some things are to be found in these Testimonies, which are noways the Belief of the *Greeks*, and which, by consequent give occasion to doubt of the Sincerity of these Records. Wherefore some Jesuits have had a design of publishing more Authentick Attestations, and in the same Languages they have been made in: which will certainly be of great use. However, till that be done, I shall here produce some Proofs of the Belief of the *Greeks*, concerning Transubstantiation,

on, which, in my Opinion, ought to be preferred before all the Attestations that can be brought from the *Levant* ; because the Jesuits will not onely be suspected by Protestants, but they will not fail also to say, that these Attestations have been gain'd by artifice, and that the modern *Greeks* may be made to doe any thing for Money : whereas Testimonies taken out of Books that have been composed by *Greeks* before these Disputes, are Proofs that cannot be excepted against. Mr. *Arnaud*, who saw the Force of such Proofs, objected to Mr. *Claude* the Authority of *Gabriel* Archbishop of *Philadelphia*, who in formal *Termes* asserts Transubstantiation, in the same manner as the *Latins* do. But seeing he had not the Book of that Authour, he took it altogether upon the Testimony of Cardinal *Perron*, who cited it in his Book of the Eucharist ; from whence Mr. *Claude* hath taken occasion to reject that Authority, as being suspect, in as much as the Cardinal, who mentions commonly the *Greek* words of the Authours whom he cites, related onely in *French* the Testimony of that Archbishop. *Monsieur Claude* eluded also the Testimonies of the same *Gabriel* cited in *Greek* by *Arcudius*, pretending that he had not Translated the words of that *Greek* Authour, but that he had enlarged them by paraphrasing them after his way. In this manner did that Minister elude many other Proofs of Fact by mere Subtilties, untill Father *Simon* caused the Works of *Gabriel* of *Philadelphia* to be printed in *Greek* and *Latin*, with many other Pieces taken out of Good Originals, which cannot be called in Question.

Since

(*) Since that, Mr. Smith, a Protestant of the Church of England, who travelled into Greece, hath published a Letter concerning the Present State of the Greek Church, wherein he freely acknowledges, that Transubstantiation is owned by the Greeks, and that in a Confession of Faith not long since published in the Name of all the Greek Church, the word *μετεσώσις*, which signifies the same as the Latin *Transubstantiatio*, is used. These are the words of that Confession.

(1) The Priest hath no sooner said the Prayer, called the Invocation of the Holy Ghost, but that the Transubstantiation is made, and the Bread changed into the real body of Jesus Christ. And the Wine into his real Bloud, nothing more remaining but the bare Species or appearances. These are as plain and formal words as any can be, and contained in a Book that is generally approved all over Greece. Nevertheless Mr. Smith is so far from submitting to so Authentick and Publick a Confession, that though he could not accuse the Authours of Falshood, as Mr. Claude not very judiciously hath done, yet he hath his recourse to other Niceties, which have some shew of reason, and to which it is necessary to give an answer, that the Faith of the Greeks may be clearly and undoubtedly known. He pretends that the term *μετεσώσις*, hath been lately invented for authorising a new opinion: that Gabriel of Philadelphia is the first, at least, one of the first that hath made use of it: that that Archbishop having lived a long time at Venice, and having filled his head with School Divinity, nay and being won by the Arts and Tamperings of those of the Church of Rome, had asserted

(1) Μετὰ τὸ
ῥήματα ταῦ-
τα, ἡ μετεσώ-
σις παρευ-
θὺς γίνεται, καὶ
ἡ ἀλλήσις ὁ ἀφ-
ῆτος εἰς τὸ ἀλη-
θινὸν σῶμα τοῦ
Χριστοῦ, καὶ ὁ
οἶνος εἰς τὸ ἀ-
ληθινὸν αἷμα
ἀπομένοντα
μόνον τὰ εἶδη
ὅπερ φαίνονται

that by a new word, which *Jeremy* Patriarch of *Constantinople*, by whom he was consecrated Bishop, was wholly ignorant of. He farther adds, that since *Gabriel* of *Philadelphia*, the word *μετουσίωσις*, hath been but little used by the *Greek* Writers: that the Synods held against *Cyrillus Lucaris* have forborn it: that it is a word unknown to the Ancient Fathers: that it is neither to be found in their Liturgies nor Confessions: that, in fine, Transubstantiation is so far from being believed amongst the *Greeks*, that the contrary is evidently to be proved from their Liturgy, where the Symbols, even after they have been consecrated and called the Body and Bloud of Christ, are nevertheless at the same time (1) called the Antitypes of the Body and Bloud of Christ. And these are the strongest Arguments that the Protestants have to object against the Modern *Greeks* who acknowledge Transubstantiation; whereby they think to confute all the large Volumes composed by Mr. *Arnaud* upon that Subject. This hath obliged me to examine these answers particularly, and to shew the weakness of the same.

In the first Place, it is not true that *Gabriel* of *Philadelphia* is the first Authour of the word *μετουσίωσις* among the *Greeks*. *Gennadius*, who lived above an Hundred years before that Archbishop, and who is thought to have been the first Patriarch of *Constantinople* after the taking of that City by the *Turks*, in one of his Homilies (2) makes use indifferently of the words *μεταβολή* and *μετουσίωσις*. Besides he explains how it can be, that in that wonderful change, there remains (3) no more but the

(1) Τὰ ἀντίτυπα τοῦ αἵματος τοῦ σώματος καὶ αἵματος τοῦ σώματος.

(2) See the Collections at the end of the Book C.

(3) εἶναι οὐμ-

the Accidents of Bread, without any thing of the Substance of the same Bread, and that the real Substance of the Body of *Jesus Christ* is hid under the same Accidents. I shall not here examine the particular Qualities of *Genadius*, and whether or not he was one of the Latinized Greeks: It is sufficient that I make appear, that *Gabriel* of *Philadelphia* is not the first Authour of the word *μετουσίωσις*, since it is to be found in *Greek Books* written above an hundred Years before him. At least it cannot be said, that *Gabriel*, who makes use of it, hath been corrupted by the *Latins*, as *Mr. Smith* affirms without any Proof. That is so far from being true, that *Gabriel* of *Philadelphia* wrote a Book against the Council of *Florence*, having openly declared himself for the Party of *Mark* of *Ephesus*, against those of his Church who had adhered to that Council; and besides, he was linked in intimate Friendship and Interest with one *Miletius*, a great Enemy of the Church of *Rome*. I confess he followed his Studies at *Padua*, where he learnt School-Divinity, of which he uses the Terms in his Books. But *Cyrillus Lucaris*, who wrote a Confession of Faith in favour of the Calvinists, and which he hath taken almost *verbatim* out of the Works of *Calvin*, studied also at *Padua*, and was more learned in Divinity than *Gabriel*, who onely made use of the Terms of the *Latin* Divines, because he thought they explained his Belief more clearly, and not for authorising a Novelty. That affectation of the Language of the Schoolmen, which appears in all the Writings of *Gabriel*, concerns onely the Method and Expressions, and not the Substance of the Matter; and so

he ought not to be blamed for having introduced new Terms into his Church : and instead of concluding with Mr. *Smith*, that he hath at the same time introduced Novelties, it ought, on the contrary, to be inferred, that the word μεταβολή of the *Greeks*, which signifies onely a change, and which is to be found in Ancient Authours, is the same with the Term *transubstantiatio* invented by the *Latins* ; seeing a *Greek*, learned in the Expressions both of the *Greeks* and *Latins*, makes use indifferently of the words μεταβολή and μετασώσις, which is the same as *transubstantiatio*, for expressing the Change of the Symbols into the Body and Bloud of *Jesus Christ*.

But *Jeremy* Patriarch of *Constantinople*, who consecrated *Gabriel* of *Philadelphia*, and made Learned Answers to the Divines of *Wittemberg* upon that Subject, say they, never made use of the word μετασώσις. It is true, that Patriarch make use of the word μεταβολή, because it is *Greek*, and μετασώσις is not. He was not willing to bring into fashion a barbarous word unknown to the Ancients. Nevertheless he makes it apparent enough, that by the word μεταβολή, he means the same thing as μετασώσις, or the *transubstantiatio* of the *Latins*. The Divines of *Wittemberg*, who caused his Answers to be Printed, and who have no less Averfion to *Transubstantiation*, than the Protestants of *England* and *France* have, were so strongly perswaded that the Patriarch meant the *Transubstantiation* of the Church of *Rome* by the word μεταβαλλεται, that on the margin opposite to that word, they have placed μετασώσις, as signifying the same thing in the thought of

Jeremy;

Jeremy; and on the margin of the *Latin* Translation they have placed opposite to *mutari*, the Term *transubstantiatio*. The same Divines in their answer to the Patriarch shew clearly, that in the question that was betwixt them; they reckoned the words *μεταβάλλεσθαι*, to be changed, and *μετεσπένδαι*, to be transubstantiated, to be synonymous. Jeremy wrote to them, that (1) according to the Belief of the Catholick Church, the Bread and the Wine after the Consecration, were by the Holy Ghost changed into the Body and Bloud of Christ. To which those of *Wittemberg* answered. (2) that they believed that the Body and Bloud of Christ were really in the Eucharist; but that they do not believe for all that, that the Bread was changed into the Body of Christ. They make use of no other Terms in their Answer to express the Transubstantiation of the *Latins*, than the Greek verb *μεταβάλλεσθαι*, which the Patriarch had also employed. In fine, Jeremy having read the reply of the Divines of *Wittemberg*, returns them this Answer, (3) that the Bread becomes the Body of Christ, and the Wine and the Water his Bloud, by means of the Holy Ghost that changeth them; and that that change is above the reason of Man. From whence it is easie to gather that these words *μεταποιήσις*, *μεταβολή*, *μετασχηματισμός*, and other such like, which the *Greeks* commonly make use of to denote the change of the Symbols, signifie the same thing as the barbarous word *μετεσπένσις*, which hath been made according to that of *transubstantiatio* by the latter *Greeks*, who had read the Books of the *Latins*, and studied in their Schools.

(1) Δοξάζει ἡ καθολικὴ Ἐκκλησία, ὅτι τὸ ἄριστον ὁ ὡς ἄριστος μεταβάλλεται εἰς αὐτὸ τὸ σῶμα τῆς Χρυσῆς, ὁ ὅς οἶνος εἰς αὐτὸ τὸ αἷμα διὰ πνεύματος ἁγίου.
(2) Τὸ ὅ τῷ κυρίῳ σῶμα καὶ τὸ αἷμα ὄντως παρῆναι τῷ κεινῷ θεῷ πρὸς πνεύματι, ὡς οἱ τοῦ ἁγίου μεταβάλλεται εἰς τὸ τῷ Χρυσῷ σῶμα ὑπολαμβάνου.
(3) Ὁ ἁγίος γίνεται σῶμα Χρυσῆς, καὶ ὁ οἶνος καὶ ὕδωρ αἷμα Χρυσῆς ἐκποιήσεως τῷ ἁγίῳ πνεύματι. Ὁ μεταποιεῖται αὐτὰ ὑπὸ λόγον καὶ ἐννοίαν.

The new *Greeks* onely adopted that word, because they thought it expressed very well the change of the Bread and Wine into the Body and Bloud of Christ, and that it suited every way with their Belief. And, which is most remarkable in that matter, *Gabriel* of *Philadelphia* employs hardly any other word but that, in an Apology, that he wrote on purpose for those of his Nation against some Divines of the Church of *Rome*, who unjustly accused them of Idolatry.

It is moreover objected, that since *Gabriel* of *Philadelphia*, the word *μετεσώσις* occurs not in the Books of other *Greek* Writers, nor yet in the two Synods of *Constantinople* held against *Cyrillus Lucaris*; but that Objection seems to have less ground than the former. In the year 1635. there was Printed at *Venice* under the Name of a *Greek* Monk and Priest called *Gregory*, a small Abridgment of the Divinity of the *Greeks*, by way of a Catechism, where the word *μετεσώσις*; is not onely to be found; but the manner also how Transubstantiation is made, is therein declared at length. The Author shewing the difference betwixt the Eucharist and the other Sacraments, says that the other Sacraments contain onely Grace, whereas (1) the Eucharist contains Jesus Christ present; and that it is for that reason, that the change which is made in that Sacrament is called *μετεσώσις*, or *transubstantiatio*. This *Greek* takes the Title of *Protosyncelle* of the great Church, and resided in a Monastery of the Isle *Chios*. In his Preface he acknowledges himself indebted for the best part of his Work to *George Coreffius*, whom he calls one of the

(1) Εἰς τὸ
τὸ μυστήριον ἔ-
ναι ὁ Χριστός
καὶ παρουσία,
καὶ διὰ τὸ
ἀρῶσι τὸ
μεταβαλισμὸν
μετεσώσιν.
Greg. in Sy-
nopsi Dogmat.
Ecclesia.

Learnedst Divines of his Church, and who, in effect, takes the Title of Divine of the great Church, being besides a Physician by Profession. This *Coreffius* who bitterly wrote of the Errours of the *Latins*, prefix his approbation to that Book, affirming, (1) that it contains nothing but true and Orthodox Doctrine.

(1) Δόγματα
ἀληθῆ παντὶ καὶ
ὁρθόδοξα συν-
έχουσιν τὸ δι-
γνωσιμὸν
ἐγὼ Γεώργιος ὁ Κορίνθιος
ἡμετέρας
ἐκκλησίας
θεόλογος
δι' ἡμετέρας.

Besides this Work, there was a far more considerable Book written in the year 1638. by *Meletius Syrigus* against the Confession of Faith attributed to *Cyrillus Lucaris* Patriarch of *Constantinople*, which was Printed in Greek and *Latin* at *Geneva*. The Title of that Book which was not Printed, runs in these Terms.

Μελέτιος Συρίγης ἱερομονάχου ἀντιρρητικὸς πρὸς τὴν ἐκδοθεῖσαν ὁμολογίαν τῆς χριστιανικῆς πίστεως ὑπὸ τοῦ Κωνσταντινουπόλεως Κυρίλλου ἐπιγραφείσας ἐν ὀνόματι τῶν χριστιανῶν πάντων τῆς Ἀνατολικῆς Ἐκκλησίας.

The Authour vigorously refutes that pretended Confession of the Eastern Church, by a great many Arguments taken from the Fathers and other Ecclesiastical writers down to our times, and makes it evidently appear that the Confession of *Cyril* hath been taken out of the Works of *Calvin*: then towards the End of his Book he adds, a particular Dissertation about the word (2) μετασώσις, or Transubstantiation; and by many instances shews that though that word was not anciently used, yet there was reason for making use of it or some such at present, because of Hereticks. And for the better Explication of the change that is made in the Sacrament of the Eucharist, you may consult that (3) Dissertation subjoined to this Book in Greek, which Mr. *Arnaud*

(2) Περὶ τοῦ
ὀνόματος τῆς
μετασώσεως.

(3) See the
Collections at
the end of this
Book D.

hath

he ought not to be blamed for having introduced new Terms into his Church: and instead of concluding with Mr. Smith, that he hath at the same time introduced Novelties, it ought, on the contrary, to be inferred, that the word μεταβολή of the Greeks, which signifies onely a change, and which is to be found in Ancient Authours, is the same with the Term *transubstantiatio* invented by the Latins; seeing a Greek, learned in the Expressions both of the Greeks and Latins, makes use indifferently of the words μεταβολή and μετασώσις, which is the same as *transubstantiatio*, for expressing the Change of the Symbols into the Body and Bloud of Jesus Christ.

But Jeremy Patriarch of Constantinople, who consecrated Gabriel of Philadelphia, and made Learned Answers to the Divines of Wittemberg upon that Subject, say they, never made use of the word μετασώσις. It is true, that Patriarch make use of the word μεταβολή, because it is Greek, and μετασώσις is not. He was not willing to bring into fashion a barbarous word unknown to the Ancients. Nevertheless he makes it apparent enough, that by the word μεταβολή, he means the same thing as μετασώσις, or the *transubstantiatio* of the Latins. The Divines of Wittemberg, who caused his Answers to be Printed, and who have no less Averfion to Transubstantiation, than the Protestants of England and France have, were so strongly perswaded that the Patriarch meant the Transubstantiation of the Church of Rome by the word μεταβάλλεται, that on the margin opposite to that word, they have placed μετασώσις, as signifying the same thing in the thought of

Jeremy;

(1) Δοξάζει ὁ
ἡγετορικὴ
ἐκκλησία, ὅτι
μὴ τ' αἵμασιν
ὁ κὺρ ἀγίος με-
ταβάλλεται
εἰς αὐτὸ τὸ σῶ-
μα τῶ Χριστοῦ,
ὁ ὃ οἶνος εἰς
αὐτὸ τὸ αἶμα
διὰ πνεύμα-
τος ἁγίου.

(2) Τὸ ὃ τῶ
κυρίου σῶμα καὶ
τὸ αἶμα ὅπως
περθεῖται ἐν
κειρακλῶ θεί-
ῳ περὶ τοῦ
ἐμὲν τοι τ' ἀρ-
τον μεταβάλλ-
εσθαι εἰς τὸ
τῶ Χριστοῦ σῶ-
μα ὑπολαμ-
βάνομεν.

(3) Ὁ ἀγίος
γίνεται σῶμα
Χριστοῦ, καὶ ὁ
οἶνος καὶ ὁ ὕδωρ
αἵμα Χριστοῦ
ἐκπροτινῇ τῶ
ἁγίῳ πνεύματι
τῶ μεταποι-
εῖν καὶ αὐτὰ
εἰς λόγον καὶ
ἐννοίαν.

The new *Greeks* onely adopted that word, because they thought it expressed very well the change of the Bread and Wine into the Body and Bloud of Christ, and that it suited every way with their Belief. And, which is most remarkable in that matter, *Gabriel* of *Philadelphia* employs hardly any other word but that, in an Apology, that he wrote on purpose for those of his Nation against some Divines of the Church of *Rome*, who unjustly accused them of Idolatry.

It is moreover objected, that since *Gabriel* of *Philadelphia*, the word *μετεσώσις* occurs not in the Books of other Greek Writers, nor yet in the two Synods of *Constantinople* held against *Cyrillus Lucaris*; but that Objection seems to have less ground than the former. In the year 1635. there was Printed at *Venice* under the Name of a Greek Monk and Priest called *Gregory*, a small Abridgment of the Divinity of the *Greeks*, by way of a Catechism, where the word *μετεσώσις*, is not onely to be found; but the manner also how Transubstantiation is made, is therein declared at length. The Author shewing the difference betwixt the Eucharist and the other Sacraments, says that the other Sacraments contain onely Grace, whereas (1) the Eucharist contains Jesus Christ present; and that it is for that reason, that the change which is made in that Sacrament is called *μετεσώσις*, or *transubstantiatio*. This Greek takes the Title of *Protosyncelle* of the great Church, and resided in a Monastery of the Isle *Chios*. In his Preface he acknowledges himself indebted for the best part of his Work to *George Coressius*, whom he calls one of the Learnedst

(1) Εἰς τὸ
τὸ μυστήριον εἶ-
ναι ὁ Χεῖς
καὶ παρουσία,
καὶ διὰ τὸ
ἀγγεῖν τὸ
μεταβαλισμὸν
μετεσώσιν.
Greg. in Sy-
nopsi Dogmat.
Ecclesie.

Learnedst Divines of his Church, and who, in effect, takes the Title of Divine of the great Church, being besides a Physician by Profession. This *Coreffius* who bitterly wrote of the Errours of the *Latins*, prefixt his approbation to that Book, affirming, (1) that it contains nothing but true and Orthodox Doctrine.

(1) Δόγματα
ἀληθῆ πάντα καὶ
ὀρθόδοξα συν-
έχειν τὸ δι-
εγνωσμένον
ἐκ τῆς Γεωρ-
γίου ὁ Κορσίου
τῆς μεγάλης
Ἐκκλησίας
Θεολογικῆς
δι' ἡμετέρας.

Besides this Work, there was a far more considerable Book written in the year 1638. by *Meletius Syrigus* against the Confession of Faith attributed to *Cyrillus Lucaris* Patriarch of *Constantinople*, which was Printed in *Greek* and *Latin* at *Geneva*. The Title of that Book which was not Printed, runs in these Terms.

Μελέτιος Συρίγης ἱερομονάχης ἀντίρρησις πρὸς τὴν ἐκδο-
θεῖσαν ὁμολογίαν τῆς χριστιανικῆς πίστεως κατὰ τὴν Κων-
σταντινουπόλεως Κυρίλλου ἐπιγραφείσαν ἐν ὀνόματι πάντων
χριστιανῶν ἀπάντων τῆς Ἀνατολικῆς Ἐκκλησίας.

The Authour vigorously refutes that pretended Confession of the Eastern Church, by a great many Arguments taken from the Fathers and other Ecclesiastical writers down to our times, and makes it evidently appear that the Confession of *Cyril* hath been taken out of the Works of *Calvin*: then towards the End of his Book he adds, a particular Dissertation about the word (2) *μετεσώσις*, or Transubstantiation; and by many instances shews that though that word was not anciently used, yet there was reason for making use of it or some such at present, because of Hereticks. And for the better Explication of the change that is made in the Sacrament of the Eucharist, you may consult that (3) Dissertation subjoined to this Book in *Greek*, which Mr. *Arnaud*

(2) Περὶ τοῦ
ὀνόματος τῆς
μετεσώσεως.

(3) See the
Collections at
the end of this
Book D.

hath

hath inserted in *French* in his last Tome of the *Perpetuity*.

We have besides two Editions of the Book of *Agapius* a Greek Monk of Mount *Athos*, the first Printed in the Year 1641, and the second in 1664. both at *Venice*, with the Title of Ἀμαρτωλῶν σωτηρία, the *Salvation of Sinners*. Though that Authour still retains the ancient words μετατρέπιν, μεταποιεῖν, and the like, yet in formal Terms he asserts Transubstantiation, and acknowledges that Jesus Christ (1) hath hid as under a Veil, the Divine Substance under the Accidents of Bread and Wine. I omit the many Miracles, that the same *Agapius* mentions to prove the Truth of Transubstantiation, because these Miracles, whether they be true or false, make nothing to our purpose.

(1) Ἐσχίπασι
τὴν θεῖαν αὐ-
τῷ καὶ ὑπερ-
λαμπρὸν ἐσ-
αν μὲν συμβε-
βηκότα καὶ εἰδὼ
ταῦτα ἀρετὴ καὶ
εἶνε. Agap.
Monach. Græ-
cic.

(2) Ὁ Θεὸς τὸ
ὑδὼρ οἶνον ἐ-
ποίησε, καὶ ὁ Ἰε-
ρεὺς τὸ οἶνον
εἰς αἷμα τῷ
Χριστὶ μετέσ-
τασε. Mich.
Cortac. Serm.
de Dign. Sa-
cerd.

(3) Ὁ μικρὸς
καὶ ἀσθενὴς
αἰρεσιάρχης
Λούθερος, ὁ ὁ-
ποῖος μετὰ διδα-
σκαλείαν ὄχι
ἀποστατικῶν
ἀλλὰ ἀποστα-
τικῶν πολλὰς
ἐπλάνησε.

To the Monk *Agapius*, we may join *Michael Cortacius* of *Crete* in the Sermon which he preached, and dedicated to the Patriarch of *Alexandria*. That Sermon was Printed at *Venice* in the Year, 1642. with the Title of Ὀμιλία, or Λόγος ἐπιδεικνύς περὶ τοῦ ἀξιώματος τοῦ ἱεροσύνης, A Discourse concerning the Dignity of Priesthood. In that Discourse Cortacius compares the Priest with God, and amongst other things says, that as (2) God hath changed the Water into Wine so the Priest changes, or, to use his word, transubstantiates the Wine into the Bloud of Christ. Besides he declames against those that believe not the truth of that Mystery; and the better to distinguish them, he calls (3) *Luther* a wicked and abominable Heresiarch and Apostate, who by his Doctrine had seduced an infinite Num-
ber

ber of People. After all, we ought not to be surpris'd, to see a *Greek* inveigh so bitterly against Protestants, nor infer from thence, that that Sermon hath been suggested to him by some *Latin* Monk an Enemy of theirs. They who know what happened at *Constantinople* under the Patriarchate of *Cyrril* a great Favourer of Protestants, and who engaged a great many Bishops in that Party, will not at all be astonish'd at the Invectives of *Cortacius*, which at that time were seasonable.

After this, I think Mr. *Smith* dare hardly affirm that there are no Authours who have made use of the word *μετεσώσις*, in imitation of *Gabriel* of *Philadelphia*. It may be said with better reason, that there are but very few that have not made use of it since that time: And had I been so happy as to have travelled into the *Levant*, as well as Mr. *Smith*, I could have furnished the Publick with a great many more.

But the two Synods held at *Constantinople* against *Cyrrillus Lucaris*, make no mention, says Mr. *Smith*, of the word *μετεσώσις*, whence he infers, that they purposely forbore it, that they might not countenance a Novelty: there cannot be a worse grounded Objection. The business of these two Synods was to condemn some Propositions published by *Cyrril*, in name of the Eastern Church. And so these Synods thought it enough to mention the Propositions of *Cyrril* in his own Terms, and to Anathematise them. If *Cyrril* in his pretended Confession of Faith had made use of the Term *μετεσώσις*, the Bishops of these two Councils would not have failed to have made use of it. These are the
Terms

(1) Ἀνάθεμα

Κυρίλλῳ δογ-
ματίῳ ὅτι ἡ π-
σεύοντι μὴ με-
ταβάλλεται ὁ
ἐπὶ τῷ ποσθέσε-
ως ἄρτον, ἢ ἔτι
τὸ οἶνον διὰ τὸ
τῷ ἱερέως εὐ-
λογίας καὶ πνεύ-
ματι ὁ αἶμα ἐ-
παφίσηται εἰς
ἀληθὲς σῶμα
καὶ αἶμα Χριστοῦ.

(2) Τὸ σῶμα
τῷ κυρίου ἐκ ἑ-
στὶν ὅπερ ἐν τῷ
μυστηρίῳ τοῖς
ὀφθαλμοῖς ὁ-
ρεῖται καὶ λαμ-
βάνεται.

(3) Τὴν θεῖαν
εὐχαριστίαν
κεκέν ἔτερον,
εἰ μὴ τύπον
φαλόν.

(4) Ἰησοῦς ἐκ
ἔφασκε, τὸτο
ᾧ ἐν ὁ πῦρ
τῷ σῶματος
καὶ, ἀλλὰ τῷ
τοῦ ὁ ἐν τῷ σῶμα
καὶ ὁράμενον, καὶ
λαμβανόμε-
νον, καὶ ἐδο-
μένον, καὶ
κλόμενον, ἀ-
μαρτὴν ἡδὴ καὶ
εὐλογημένον.

Terms of the first Synod held under *Cyrrill* of *Borrbœa* in the Year 1638. (1) *Anathema* to *Cyrrill*, who teaches and believes, that the Bread and the Wine which are upon the Altar of *Proposition*, are not changed into the real Bloud and Body of Christ by the Benediction of the Priest, and the Descent of the Holy Ghost. That alone is a convincing argument, that among the *Greeks* the verb μεταβάλλεται, is the same as the new word μετασιῶναι, which answers to the *Latin* transubstantiari, seeing *Cyrrillus Lucaris* makes use of it to deny the Transubstantiation of the Church of *Rome*. Moreover the Bishops of that Synod plainly shew, what their Belief is concerning that Mystery, when in the same place they Anathematize these words of *Cyrrill*, taken out of the 17th Article of his Confession. (2) *What is seen with the Eyes and received in the Sacrament is not the Body of our Lord*. Can there be a clearer Argument to prove Transubstantiation, than that *Anathema*? The second Council held at *Constantinople* in the Year 1642. under *Parthenius*, confirmed the Belief of the *Latin* Church, with the same evidence as the former. They do no more but relate the words of the Confession of *Cyrrill*, and condemn them as Heretical. These words are taken out of the 17th Article, where *Cyrrill* asserts, (3) *that the Divine Eucharist was no more but a pure and simple Figure*. The Bishops assembled in that Synod object against that, (4) *that Jesus Christ said not, this is the Figure of my Body, but this is my Body, to wit, that which is seen, received, broken, and which hath been already sanctified and Blessed*.

To

To these two Synods I might add a third held at *Jerusalem* in the year 1672 printed at *Paris* in 1676. with a *Latin* Translation done by a *Benedictine* Monk, who hardly could read the *Greek*, so full of faults is that Translation. But seeing that Synod was called on purpose against Mr. *Claude*, who in the Preface is called (1) Minister of the Calvinists of *Charonton*; the Protestants, I fear will hold it for suspected; though nothing past in it, but according to the Ordinary course. These Bishops were at that time at *Jerusalem* for the Dedication of a Church, and they were entreated to pronounce their Judgment upon Articles that were presented to them, wherein the Protestants of *France* attributed their own Errours to the *Greek* Church. They seem to have been very well informed of the matters in Question, Judiciously making use of the Authority of several Books written by those of their Communion, wherein these Errours were condemned. Amongst other Books, they alledge the answers of the Patriarch *Jeremy* to the Divines of *Wittemberg*, a Book of *John Nathanael* Priest and *Oeconomus* of the Church of *Constantinople*, which contains (2) an Explication of the Liturgy, *Gabriel Severus*, Archbishop of *Philadelphia*, whom they call Μελεπολίτῳ ᾧ ἐν Ἐτίσιν ἀδελφῶν, Archbishop of their Brethren who reside at *Venice*: which the Translatour hath render'd, Archbishop of our Brethren of *Crete*. They cite, besides, the Orthodox Confession of the Eastern Church, which was published six or seven Years before, since Corrected and Explained by *Meletius Syrigus* by order of a Synod of *Moldavia*, and afterward printed by the care of

Signor

(1) Τῶν ἡγούμε-
των ἐν Χα-
ρόντι Καλ-
βινισ-
τῶν.

(2) Περὶ τῆς
μυστηρίου τῆς
ἐκείνης Ἀκολουθίας.

Signor Panagioti. From all these Acts they conclude that it is rather impudence than ignorance in the Protestants of *France*, to impose upon the Simple People, by attributing their Errours to the Eastern Church. In fine, the same Bishops endeavour to justify the Memory of *Cyrillus Lucaris*, by opposing other Works of his, to his pretended Confession, which shew him to be of a contrary Judgment. There are many other things in the same Synod for Authorising Transubstantiation; especially, the word *μετεσώσεως* is not left out; but seeing there is a second and more Correct Edition come forth, I shall insist no longer on that Synod. Onely I must subjoin somewhat, by way of a Character of *Cyrill*, who hath been so variously talked of, according to the different interests that Men have defended; which will not a little serve to prove the belief of Transubstantiation in the *Greek Church*.

Cyrillus Lucaris, who is become so famous amongst the *Greeks* and *Latins*, was born in *Crete*, and entred very young into the service of *Meletius* Patriarch of *Alexandria*, who was also of *Crete*, and who having found him to be a Man of Parts, and Studious, ordained him Priest. After that, he went to *Padua* to prosecute his Studies; from whence returning to *Alexandria*, *Meletius* made him Head of a Monastery, and sent him into *Walachia*: which gave him occasion in passing through *Germany*, to have Conferences with the Protestants of that Countrey, understanding the *Latin* Tongue and School Divinity excellently well. Being come back from his Commission, he made use of the Money that he had gathered for

for the Necessary occasions of the Patriarch; to get himself chosen Patriarch: and being raised to that Dignity, he entertained his Correspondence with the Protestants, employing for that purpose *Metrophanes Critopulus*, who has written a Book concerning the belief of his Church, Printed at *Helmstadt*. This *Metrophanes* went in Name of his Patriarch into *England*, and over a good part of *Germany*, where he informed himself, as exactly as he could, of the State of the Protestants, whereof he made a report to *Cyrill* whom he found at *Constantinople*, where he was casting about how he might get into the Patriarchate of that Church. This made him contract a Friendship with the Ambassadors of *England* and *Holland* then at the Port, especially with the latter, who proved afterward usefull to him for advancing his Affairs. *Cyrill* being as yet but a Monk, had got a particular acquaintance with the *Heer Cornelius Haga*, who then travelled in the *Levant*, and who being afterward come back to *Constantinople* in Quality of Envoy from the States General, renewed his Ancient Acquaintance with *Cyrill*, who at that time was Patriarch of *Alexandria*, and who entreated him to send for some Books of the Protestant Divines, professing to have some liking of their Opinions. This being a desire which the *Heer Haga* could not refuse, gave advice of it to his Masters, who failed not presently to send as many Books to *Constantinople* as were sufficient to have corrupted all *Greece*, had they been written in the Language of the Countrey. It was impossible but that the affairs of *Cyrill* must make a Noise, especially having the Jesuits of *Constantinople* for Enemies,

Enemies, who in every thing opposed his designs, publishing aloud that he was a Heretick; and gave advice of it to the Jesuits of *Paris*, that the King might be informed of the same. The matter was represented to the Ambassador of the States at *Paris*, who wrote about it to *Constantinople*. From that time forward *Cy-rill* observed no such measures with the Jesuits as he had done before. He made no Scruple to give the *Heer Haga* a Confession of Faith written in *Latin* with his own Hand, which some time after he turned into *Greek*. It is the same Confession which was Printed at *Geneva* in *Greek* and *Latin*, and which made the *French* Protestants say, that the *Greek* Church agreed with them in the chief points of their belief; especially as to the matter of the Eucharist. *Cy-rill*, in the mean time, who had a strong Party in *Constantinople* against the Jesuits and Court of *Rome*, was chosen Patriarch, and for the space of five or six Months after, made nothing appear in his Actions that might give any sign of Defection from the Religion of his fore-Fathers. But seeing he had the Jesuits for Enemies, he thought himself obliged to declare for the *Hollanders* that he might be seconded by them; he engaged also in his party a considerable Number of Bishops and Churchmen, who relished his opinions, and were in the same Disposition as he was, to introduce Novelties into the *Greek* Church. But they were not the Stronger, because the Jesuits, who have a College at *Constantinople* where they teach the Youth *Gratis*, easily gained the People, who made an Insurrection against *Cyrril*. The *Greeks* held an Assembly in the year 1622. wherein he

he was deposed from his Patriarchate, and banished to the Isle of *Rhodes*. Another Patriarch was chosen in his Place, who by Letters submitted himself to the Court of *Rome*, that had forwarded his Election. But seeing *Cyrill* still entertained a Party in *Constantinople*, and that the *Dutch* supplied him with great Summs of Money, it was not long before he was restored to his Patriarchate. Then it was that he revenged himself on the Jesuits, and those who had espoused the Interests of the Court of *Rome*; and that *Calvinism* reigned at *Constantinople*. This brought great Disorders into that Church, for *Cyrill* set every thing to sale, that he might pay the Money which he had borrowed of the *Dutch*. The Jesuits and Court of *Rome* finding that *Cyrill* had absolutely got the better on't, endeavoured to gain him, by proposing terms of accommodation, and representing to him the danger of his Church, if he continued those Intrigues with the *Calvinists*. He seemed to be very willing to embrace an accommodation: but seeing he still continued his Practices with the *Dutch*, the Court of *Rome* made a fresh attempt to turn him out of his Chair: which succeeded; but for a very short time, because the *Dutch* Money soon recalled him again to his Patriarchate. The Court of *Rome* doubling their efforts against *Cyrill*, sent one to *Constantinople* in Quality of Vicar of the Patriarch, for maintaining the Orthodox Faith in that Church, which seemed to be upon the brink of Ruine. *Cyrill's* Party failed not to lay hold on that occasion, to render the Jesuits and their Party odious to the *Turks*, who were

jealous of that Envoy of *Rome*: Inſomuch that he was very ill uſed by the *Turks*, and *Cyrill* cruelly revenged himſelf on all the *Greeks*, whom he thought to be his Enemies. Nevertheleſs he rendered himſelf ſo odious by his great vexations, and had ſo powerfull a Party, as the Jeſuits of *Conſtantinople* ſeconded by the Court of *Rome*, to deal with, that he at length fell, and was ſtrangled by expreſs Orders from the *Grand Signior*.

This is the Hiſtory of the Patriarch *Cyrillus Lucaris*, in whoſe Name the *Huguenots* Printed a Confeſſion of Faith, boaſting that they agreed in Opinions with the *Greek Church*. But with the glance of an Eye one may judge, what kind of a Confeſſion of Faith it is. It is true it was written by a Patriarch of *Conſtantinople*, with the Title of, *The Belief of the Eaſtern Church*; but it was not written in name of that Church, nor hath it any publick approbation. *Cyrill* gave it privately to the *Dutch Ambaſſadour*, whoſe aſſiſtance he needed to defend him againſt the Jeſuits of *Conſtantinople*. That work of *Cyrill's* is much like the Book that is ſaid to have been made by *William Poſtel* for a Nun, whom he perſwaded, that he might ſqueeze a little Money from her, that the *Meffiah* came into the world onely for Men, and that ſhe Lady *Jeſu* was to be the *Meffieſs* of the Women. There is as much likelyhood of truth in that Confeſſion of *Cyrill's*, that went under the name of the *Greek Church*, as there is in the Impoſtures of that famous *Norman William Poſtel*: and I wonder that Proteſtants ſhould ſtill dare to object to Catholicks that pretended

Con-

Confession. *Grotius* gave a better Judgment of it in a Book that he published some time after that Confession came abroad in the world, wherein he frankly says, (1) that *Cyrrill* for-
 ged a new Symbol, without the assistance of *stantinopoli*
 any Patriarchs, Archbishops or Bishops. Now, *Cyrrillus sine*
 after all, I have related the History of this *Cyrrill* *Patriarchis,*
 with all the exactness I could, without any *sine Metropo-*
 regard to what the *Dutch* have written of him, *litis, sine Epi-*
 nor to what *Leo Allatius* hath said, who also *copis novum*
 exceeds the bounds of moderation. I have *nobis propina-*
 scarcely mentioned any thing but what is a- *vit Symbolum.*
 greed upon by both the opposite Parties. *Grot. de Anri-*
christ.

Besides *Cyrrill*, there are other *Greeks* of less note, who have written in favour of the Protestants, and amongst others one *Gergan* a Bishop, who hath published a Catechism, wherein he openly denies Transubstantiation, but with this difference from *Cyrrill*, that he follows not the Confession of *Geneva*, but that of *Ausbourg*. If we compare the Doctrine of this Catechism with that of the *Greek Church*, we shall find it almost different in every Point, that it may be accommodated to the Sentiments of Protestants: as when it saith that Scripture alone is sufficient, without the help of Tradition to prove the Articles of our Creed; That the Scripture is plain and clear as to the Points of Faith, and that Scripture ought to be interpreted by Scripture. In a word, *Gergan* is a Protestant, and onely a *Greek* in Language, and that too a base *Vulgar Greek*. Nevertheless he dares boast, that he is none of those false Brethren (2) who
 have been poisoned at *Rome*. But it is generally known, that the *Greeks* themselves who
 have

(1) Νυπερ Συν-
 οδον το παρμα-
 χον εισηλυν Ρω-
 μαν.

The Belief and Customs

have no Commerce with *Rome*, confirm neither the Confession of *Ausbourg*, nor of *Geneva* in their Books. Protestants may also reckon amongst the *Greeks* of their Communion *Nathanael* of *Crete*, who promised some time agoe to the *Dutch*, that he would translate *Calvin's* Institutions into *Greek*, and teach his Countrey-men *Calvinism*, provided they gave him the Summ of Money which he demanded.

Mr. *Claude* adds to all these *Greek Calvinists*, the Testimony of one *Meletius* Metropolitan of *Ephesus*, in an answer he made about thirty Years agoe to the Divines of *Leyden*, as to several Questions that had been put to him. Father *Simon* made answer to Mr. *Claude*, that he doubted not but that that was the Act of some *Greek* gained by the *Dutch* Divines, who answered their Questions as they themselves would have him; and that to judge of that answer, it would be proper to publish it in the Authours Language. I procured by means of one of Mr. *Claude's* Friends, whom he could not deny, a Copy of that answer; and having read it, I found that Father *Simon's* conjecture, was a real truth. For *Meletius*, who in that Letter takes the Title of Archbishop of *Ephesus*, not onely denies Transubstantiation, but also the Honour that is rendered to the Virgin and Saints, and many other Points which all Men do agree the *Greeks* believe. And that one may the better judge of it, I shall subjoin at the End of this Book (1) the abstract which I had of Mr. *Claude* written by the Hand of one of his Friends. It is sufficient to refer Protestants to the Confession of

(1) See the Acts
at the End of
the Book. E.

of Faith composed by *Metrophanes Critopulus*, who was one of their Friends, and written at their Solicitation even when he lived amongst them. By that Confession of *Metrophanes* they may judge, whether that which Mr. *Claude* hath published under the Name of *Melerius* Archbishop of *Ephesus*, have the least colour of truth. But it is time now to return to the objections of Mr. *Smith*.

It is still objected against the Belief of Transubstantiation in the Greek Church, that the word *μετεσίωσις*, is not to be found neither in the Fathers, Liturgies, nor Symbols, nay and that in the Liturgy the Bread and Wine are called Antitypes even after the Consecration; which seems wholly to exclude Transubstantiation. [*]

[*] But that is a very frivolous negative Argument, which from a single word concludes a positive thing. If it were put to Protestants to stick to their Principle, which is the Scripture alone, and even to the Ancient Symbols, they would find themselves much perplexed. But that I may more plainly shew the fallacy of that way of reasoning, I shall oppugn it by no other Authour, than *John Calvin* in his Institutions, where he judiciously refutes the Heresie of *Servetus* concerning the Trinity of the Persons in God. He lays down this for a Maxime, (1) that it is lawfull to invent new words to explain things more clearly (2) especially when we have to doe with Cavillers, who by the help of words perplex things. In that manner, adds he, the Church hath been obliged to invent the Names of *Trinity* and *Persons*. We should have a care, saith that Authour, lest

[*]
(1) *Quid vetat, quominus quæ captui nostro perplexa in Scripturis impeditaq; sunt, ea verbis planioribus explicemus.* Calv. lib. 1. Inst. cap. 3.

(2) *Hujusmodi autem verborum novitatum potissimum usu venit, dum adversus calumniosiores assertenda est veritas, qui tergiversando ipsam eludunt.* Ibid.

by rejecting Names which have not been rashly invented, we be accused of Pride and Temerity: *Quando temerè non inventa sunt nomina, cavendum esse ne ea repudiando, superbae temeritatis arguamur.*

(1) *Hic effert impietas, dum nomen εὐχαριστίας pessimè odissè & execrari Ariani ceperunt.*
Ibid.

(1) Impiety immediately broke out, says Calvin still, when the Arians began to hate and abhor the word *Consubstantial*. These Principles of Calvin may be easily applied to the matter in hand. Both the Eastern and the Western Churches had no need of inventing new Terms in regard of the Eucharist, so long as no body doubted the truth of that Mystery. The Western Church was the first that made use of such, nay and the onely Church for many Ages, because she had the *Berengarians* to deal with. There was no necessity then, that the *Greek Church* should make use of that term, because she had no occasion for it, or any other of the like nature. But since the new *Berengarians* became known to some of them, and that they perceived that the word *transubstantiatio*, invented by the *Latins*, as happily expressed the change that is made in the Eucharist, as their εὐχαριστία explained the *Consubstantiality* of the Son with God the Father, they have thought fit to make use of it, and it hath been more frequently employed by them since the great Bustle they had with *Cyrillus Lucaris* their Patriarch. And this I take to be the plain and natural reason of the omission of the word *μεταστροφή* in the Ancient *Greek Books*. To which we may add, that if the Argument of Mr. Smith were consequential, it would in the same manner prove that the *Latins* believe not *Transubstantiation*, because that word

is not to be found neither in their Mass nor Symbols. But let us, at length, come to the last objection.

The Symbols of Bread and Wine are called Antitypes or Figures, even after the Consecration, in the Liturgy of the *Greeks*: whence it is inferred, that in that they differ very much from the Belief of the *Latins*. But it seems Mr. *Smith* is not very Learned in the Theology of the *Greeks*, since he says generally, that they call the Symbols Antitypes, even after the Consecration. There is not a *Greek* at present, nor hath there been for these nine Hundred Years any of that opinion. It is certain all the Modern *Greeks* pretend, that the Consecration is not performed till after the Prayer which they call the Invocation of the Holy Ghost, which Prayer in the Liturgy follows the words, that call the Sacred Symbols Antitypes. *Mark of Ephesus*, who was Head of the Party against the *Latins* in the Council of *Florence*, makes use of that Place of the Liturgy, to prove that the Consecration consists not in these words, *This is my Body*, but in the Prayer or Benediction of the Priest made afterward by invoking the Holy Ghost. That zealous Champion for the Faith of the *Greeks*, grounds his assertion chiefly on this, that St. *Basil* in his Liturgy calls the Symbols (1) Antitypes, after the Priest hath said these words, *This is my Body*: whence he concludes, that they are not as yet consecrated, seeing they still retain the Name of Antitypes or Figures. The Patriarch *Jeremy* speaks of Antitypes also in the same manner, and he affirms (2) that they who have called

(1) Ἀντίτυπα καλεῖ τὰ φερόμενα, δηλονότις μήπω τετελειωμένα διὰ τῶν ῥημάτων ἐκείνων, ἀλλὰ ἐπὶ πότον πινὰ καὶ εἰκόνα φέροντα.
(2) Εἰ δὲ καὶ τινὲς ἀντίτυπα

τὸ σῶματος καὶ τοῦ αἵματος τὸ κυ-
 εῖν τὸ ἄξιον καὶ τὸ οἶνον ἐχέ-
 σαν, καὶ μὴ τὸ
 ἁγιαθῆναι
 εἶπον, ἀλλὰ
 πρὶν ἁγιαθῆ-
 ναι.
 (1) Πρὸς τὸ ἁ-
 γιαθῆναι ἐκ-
 λήθη ἀντίτυ-
 πα, μὴ δὲ τὸ
 ἁγιασμὸν σῶ-
 μα κυρίου καὶ αἵ-
 μα λεγέσθαι.

the Bread and Wine Antitypes, have onely
 given them that Appellation before the Con-
 secration. In that they agree with the Opinion
 of all the Greek Authours since the Eighth
 Century, when that Question was handled
 in the second Council of Nice. The Deacon
Epiphanes declared in name of all the Bishops
 in that Council, that the Terms (1) *Antitypes*
 could not otherways be understood in the
 Liturgy of *St. Basil*, than for the Gifts before
 the Consecration, and that after the Consecra-
 tion they were called the real Body and
 Bloud of Jesus Christ. *St. John Damascene*,
Nicephorus Patriarch of *Constantinople*, and, in
 a word, all the Defenders of Image-worship,
 are of that Judgment, and object it to the
Iconoclasts as a strong Argument to authorise
 the Honour paid to Images, since Honours,
 say they, are rendered to the Holy Gifts,
 whilst they are as yet but Antitypes, or Ima-
 ges, before the Consecration. Since that time
 all the *Greeks* speak the same Language.
 They, however, who have any knowledge of
 the *Greek* Fathers, are obliged to confess, that
 the Bishops of the Council of *Nice* were
 mistaken in matter of fact, and that the Anci-
 ent Fathers gave the Name of Antitypes to
 the Symbols, even after their Consecration,
 not thinking that that word signified any
 thing contrary to the real presence of Jesus
 Christ in the Eucharist. It appears manifestly
 by the Dispute, that was betwixt the *Iconoclasts*
 and the Patrons of Images, that there was no
 Difficulty betwixt them concerning the Body
 of Jesus Christ, which both Parties acknow-
 ledged to be in the Eucharist after the Conse-
 cration,

cration. They differed onely in this, to wit, whether after the Consecration, the Bread ought still to be called an Antitype. The *Icō-noclasts* affirmed it, and had Antiquity on their side, the Defenders of Images denied it, and fell into a mistake of a matter of fact, which did not the least prejudice the Affair in Question. So that what way soever the word Antitype be interpreted, Protestants can draw no consequence from it against the Belief of Transubstantiation.

C H A P. III.

Of the Adoration of the Sacrament of the Eucharist: whether it be in use amongst the Greeks.

THough this Adoration be a necessary Consequent of Transubstantiation, yet there are some Protestants, who freely confess that the *Greeks* are much of the same Judgment with the *Latins* as to the Matter of Transubstantiation; but they deny that they adore Jesus Christ in the Consecrated Symbols, pretending that their Worship terminates on Jesus Christ in Heaven. They are confirmed in this Opinion chiefly, because the *Greeks* in the Celebration of their Liturgy, render not much Honour to the Sacred Symbols after their Consecration, as the *Latin Church* doth. But we are not always to pass a Judgment on things

things by the External Worship; and in that many Emissaries have been mistaken, as well as Protestants, when they would measure the Orientals by the Practice and Custome of their own Church. It is certain, we shew greater Respect and Veneration to Jesus Christ in the Eucharist, than we did before the time of the *Berengarians*, nay and before the time of the Protestants too, at least in what concerns the exterior. It is chiefly but since the Birth of *Nestorianism*, that greatest Respect has been shewn to the Virgin. Besides, the *Greek Church* never rendered such excessive Honours to Images, but since the *Iconoclasts* were so incensed against them. [*] It must not, therefore, be said, that before that time no Honour was rendered neither to the Virgin nor Images. The case is the same with the *Greeks* and other Eastern Christians, who have continued in their Ancient simplicity, because they have not had the same reasons as the *Latins* had to come out of it; and if they be accused that they adore not the Symbols, the Ancients are likewise to be accused for not having adored them, because there is nothing to be found neither in their Books nor Liturgies that comes near the External Worship of our times. In this manner we are to understand the words of *Cancus*, when he affirms that no Nation under the Sun renders less Honour to the Sacrament of the Eucharist than the *Greeks* do; and it is not to be denied but that he goes too far in what he relates, comparing them to some Reformers of the West. But, after all, we cannot make a better Judgment of the Practice of the *Greeks*,
than

than by the Books they have written on that Subject. *Gabriel* Archbishop of *Philadelphia*, whom we have mentioned before, asserts so vigorously that Adoration in a Book that he wrote on purpose against the *Latins*, that it is impossible to doubt of it. That Archbishop established two sorts of Honour or Adoration, which are rendered to the Symbols of Bread and Wine. The first is but a bare respect paid to them, whilst they are as yet but Blessed and Antitypes. But the second wherewith they are honoured after Consecration (1) is not a simple Veneration, saith *Gabriel*, but a Worship of *Latria*, or real Adoration. This he explains more at large after *Cabasilas*, *Simeon* of *Thessalonica* and many others, who also assert those two sorts of Honour rendered to the Holy Gifts both before and after the Consecration. Nay he remarks the time when the last and real Adoration is performed, to wit, when the Symbols have been consecrated, and when the Priest standing at the door of the Sanctuary, cries with a loud Voice, let all draw near with Faith, Reverence and Love. Then they do not say, continues the same *Gabriel*, as they do, when they honour the Antitypes, Lord, Remember me in thy Kingdom, but (2) I believe, Lord, that thou art Jesus Christ the Son of the Living God: which words are directed to Jesus Christ under the Symbols of the Bread and Wine that are presented to the People. And at that time, saith *Gabriel*, the Priest (3) gives them notice to adore with a Worship of *Latria*.

(1) Οὐ μόνον
προσκυνεῖται,
ἀλλὰ λατρεύε-
ται. *Gabr.*
Philad. in A-
pol. Orat. Lat.

(2) Πιστεύω,
κύριε, ὅτι συ-
εἶ ὁ Ἰησοῦς
Χριστὸς ὁ υἱὸς τοῦ
Θεοῦ ζῶντος.

(3) Λατρεύειν
κατετά. *ibid.*

We are to expound the thought of *Cabasilas* with relation to the same time and to the words

(1) Αὐτοὶ ὅ
 πῶν εὐλαβέειαν
 ἐπεδεικνύμενοι
 καὶ τὴν πίστιν, καὶ
 προσκυνῶσι, καὶ
 εὐλογοῦσι, καὶ
 διαλογίζονται ἐν
 αὐτοῖς νεύμενον
 Ἰησοῦν.

(2) Καὶ εἰ ποτὶ
 τὰ τελεῶνται
 αἷμα τιμάται
 τὰ δῶρα ὡς ἀν-
 τίτυπα καὶ ἀφι-
 σωμαθῶρα Θεῷ,
 πολλῶν καὶ μάλ-
 λον τελεσμέ-
 να ὄντα τῇ
 θεῷ χάριτι
 διὰ τὸ ἱερουργί-
 ας, καὶ σώμα
 αἰσθητὸς καὶ αἰ-
 μα τελεῖται
 Χεῖρ.

(3) Ὁ δὲ τρέ-
 πος τὸ τοιαύτης
 μεταβολῆς ἀ-
 γνωστος ἡμῖν καὶ
 ἀνεξιμνήτος.

(1) Μηδέποτε
 ἀποβάλλειν τὸ
 ἁγίασμα ὃν
 ἀπαξ προσέ-
 λαβῇ.

words of the Liturgy, when he speaks of those that draw near to the Holy Mysteries (1) who, says he, as an Expression of their Piety and Faith, adore, bless and praise Jesus Christ as God, whom they acknowledge to be in the Consecrated Symbols. *Simeon of Thessalonica*, whom *Gabriel of Philadelphia* follows in all his Works, distinguishes, as well as he, two Honours rendered to the Symbols, in one of his answers related by *Allatus*, where he says, that (2) if they honour the Holy Gifts whilst they are but Antitypes or Images, by stronger reason they ought to honour them after their Consecration, when they are become the real Body and Blood of Jesus Christ. To these Authours may be added *Metrophanes Critopolus*, whose Testimony is the more considerable, that he hath done all he could in his Book, to disguise the Belief of his Church in favour of the Protestants of *Germany*. He acknowledges the change of the Bread and Wine into the Body and Blood of Jesus Christ, and saith, (3) that the manner how that change is wrought, is unknown to us, and inscrutable: then he onely blames the *Latin Church* in that they carry the Body of Jesus Christ with Pomp about the Streets, acknowledging nevertheless, that it is carried to the Sick to be given them as a *viaticum*: and in the same Place (4) he proves that the Symbols never lose their Consecration, if they have been once consecrated; for that end alledging the Example of Wool, which being once died, never loseth its Tincture. Whence it may be clearly gathered, that that Authour acknowledges the Body of Jesus Christ in the Symbols when they are not applied

applied to use, and by consequent that they ought to be adored, not condemning the Adoration and Honour, that those of the Church of Rome render in general to Jesus Christ in that Sacrament, but onely that great Pomp and Ostentation, when it is carried about the Streets on *Corpus Christi* day.

CHAP. IV.

Of the Belief of the Melchites.

HAVING treated at length of the *Greeks*, there remains but little to be said of the *Melchites*, who differ hardly in any thing from them, either as to Belief or Ceremonies. The name of *Melchites* or *Royalists*, was onely given them because they followed the common Opinions of the *Greeks*, who submitted to the Decisions of the Council of *Chalcedon*, and as if they had onely done so to comply with the Will of the Emperour, their Enemies called them *Melchites*, thereby intimating that they were of the Emperour's Religion. However, at present we give the Name of *Melchites* to the *Syrians*, *Copties* or *Egyptians*, and other People of the *Levant*; who not being true *Greeks*, are nevertheless of their Perswasion: And therefore *Gabriel Sionita* calls them indifferently *Greeks* or *Melchites*; who besides observes that they are spread over all the *Levant*; (1) *Purgatori-*
(1) that they deny Purgatory; that they are *um nullum*
sworn

existere pessime crediderunt, indeque illis odium intestinum in summum Pontificem, ita ut eidem veracissimo Christi in terris Vicario primatum pertinaciter abnegent. Gabr. Sion. de Rel. & Mor. Orient.

sworn Enemies to the Pope, whose Supremacy none of the East do so vigorously oppugn. But it is no wonder they are so great Enemies to the Church of Rome, seeing they retain all the Sentiments of the *Greeks* that are not Latinized. As to their Opinion concerning Purgatory, they differ not neither from the true *Greeks*; and though both deny that there is a particular Place called Purgatory, where the Souls are punished by a material and real Fire, yet they deny not the truth of a Purgatory in the manner as we have explained it, when we spake of the *Greeks*. Besides, the Judgment of the *Melchites*, concerning the Primacy of the Patriarch of Rome, is also the same with that of the *Greeks* who have not submitted to the Decisions of the Council of Florence. In a word, if you except a few Points of small Importance concerning Ceremonies and Ecclesiastical Discipline, the *Melchites* are in all things true *Greeks*; they have even rendered into *Arabick* the *Greek* Euchology or Ritual, and most of their other Books of Offices in which they are not singular, because the other Sects of the East have also translated for their own use the *Greek* Euchology and other Books of Ceremonies. But their Translations are commonly faulty, and the *Arabick* Canons of Councils are of no great Use; yet I think, the *Arabick* versions of the *Melchites* ought to be preferred before all others, because they are true *Greeks*, though they want not their prejudices, which sometimes hinders them from being sincere. In general, the Christians of the East are so far from being exact in their Translations of *Greek* Books, that they think

think it lawfull to paraphrase, after their way, upon the Authours which they translate. Every Sect defends their Opinions by all manner of ways; and I make no doubt, but that is the cause of the supposititious Canons, which have been published under the Name of the Canons of the Council of *Nice* translated from the *Arabick*. The great Authority of the Council of *Nice* hath given occasion of inventing those *Arabick* Canons, which the several Sects have accommodated to their own Sentiments. The *Melchites* find enough in these Canons attributed to the Council of *Nice*, to defend them against the *Jacobites*: And the *Jacobites*, on the contrary, by the same Canons defend their Opinion concerning the Unity of Nature in our Lord. Both of them make the Council of *Nice* to speak in their favour. The *Jacobites* accuse the *Melchites* of having corrupted these Canons. The *Maronites*, who in the beginning were of the Sect of the *Jacobites*, reproach them with the same fault. *John Baptista Leopard* a *Maronite*, Archbishop of *Esdrum* (1) in the Book which he intituled, *The Vintage of the Sacraments*, accuses the *Melchites* of having added to the 55th. Canon of the Council of *Nice*, some words that favoured their Opinion concerning the Repudiation of Wives; and he upbraids them that they had taken that Custome from the *Mahometans*, which they afterward inserted into that Canon. But there is no ground for that reproach, since it is certain that the *Greeks* and other Eastern Nations may divorce from their Wives, and marry others, especially in the case of Adultery. The *Melchites* inserted nothing

(1) *Abrah. Eccl. chel. Not. in Can. Ar. Conc. Nic.*

nothing into that pretended Canon of the Council of *Nice*, but what was agreeable to the Practice of the *Greek Church*.

C H A P. V.

*Of the Belief and Customs of the Georgians
or Iberians, and of those of Colchis or
Mangrelia.*

(1) *Clem. Galan. in Concil. Armen. cum Rom. Edit. Rom. typ. Congreg. de propag. fide. Ann. 1650.*

IN the History (1) which *Galanus* hath caused to be Printed at *Rome*, concerning the Reconciliation of the *Armenian Church* with the *Roman*, there are some Curious Pieces relating to the Present State of the *Iberians*, and other neighbouring People. Pope *Urban VIII.* sent Emiffaries to these People, of which Father *Avitabolis* a Regular Priest was the chief: And this Monk wrote from that Countrey a Letter to the Pope, wherein he marks the Errors of the *Iberians* exactly enough, which are the same that are attributed to the *Greeks*; to wit, they acknowledge, indeed, a Purgatory, but not in the manner the *Latins* do, because (2) they onely believe that the Souls are in a Place of Obscurity and Sadness, without being tormented by Fire: they deny the particular Judgment of Souls, being perswaded that when one dies, his Soul is by his Guardian Angel carried into the Presence of Christ; and if it be the Soul of a just Man that is without Sin, it is immediately sent into a Place of Light and

(2) *Purgatorium affirmant, non tamen per ignem, sed animas cruciari in loco obscuro & mæstitudinis.*

and Joy : if it be the Soul of a wicked Man, it is put into an obscure Place ; if that Person dye in the Act of Repentance, it is sent for a time into the Place of Horrour and Obscurity, whence it is afterwards conveyed into the Place of Joy; and all expect the day of General Judgment, because they absolutely deny that the Souls see God before that time. The *Iberians*, besides, according to the same Author, believe that Infidels are onely judged in a particular Judgment, and not at the General Judgment. They ground themselves upon these words of the Gospel, (1) *He that belie-* (1) *John. 3.*
ueth not is condemned already. Nor do they believe (2) that the Pains of the Damned are (2) *Inferorum*
 Eternal: but they say, that if a Christian dye *pœnas non faciens eternas*
 in Mortal Sin, without Repentance, he may be relieved out of Hell before the Universal Judgment, by praying to God for him. However, I think that that Belief which comes near to that of *Origen*, and which seems to have been followed by some new *Greeks*, is not the real Belief of the *Iberians*, who exactly conform to the Faith of the *Greek Church* ; but that which hath given occasion of imputing it to them, is because they own but one Place after Death where they put the Souls of the Damned, and those who are thought to be in Purgatory. Now seeing they pray indifferently for all the Souls which are shut up in that Place which they call Hell, that God would deliver them from the Pains of Hell, and that he would remove them from that obscure Prison to the Place of Light and Joy which is Paradise ; it hath easily been inferred from thence, that they believed not Hell to be Ever-
 F lasting,

The Belief and Customs

lasting, which is to be understood with Limitation, and in regard of some Souls onely who endure their Purgatory in that Place.

The *Iberians* agree also with the *Greeks*, as to their Opinion of Confession, and speak of it after the same manner. They work on the most solemn Holy-days, even on *Christmas-day*: but that is not contrary to the Practice of the first Ages. This is their way of baptising. In the first Place the Priest reads a great many Prayers over the Child; and when he comes to the words wherein we make the Form of Baptism to consist, he does not stop, but reads on, without Baptising the Child at that time: then so soon as he hath done reading, the Child is stript, and is at length baptised by the Godfather, and not by the Priest; which is done without pronouncing other words, than those that were pronounced some time before. They are not very pressing to receive Baptism; and they rebaptise those who return again to the Faith after Apostasie. The Priest alone, amongst them, is the true Minister of Baptism. (1) So that for want of a Priest the Child must dye without Baptism; and some of their Doctours are of opinion, that in that case the Baptism of the Mother is sufficient to save the Child. With Baptism they administer to Children Confirmation, and the Eucharist. They confess for the first time, when they marry: which they doe also when they are at the Point of Death; but their Confession is made in three or four words. If a Priest fall into any uncleanness which he confesses, the Confessour deprives him of the Power of celebrating Mass. And therefore the Priests, have

(1) *In periculo obitus si desit sacerdos, infans non baptizatur.*

have a care not to confess those Kinds of Sins.

(1) They give the Communion to Children when they are a dying, and those that are come to Age receive it but seldom. The Prince forces the Churchmen, and even the Bishops to goe to the Wars: and when they return home again, they celebrate Mass without any Dispensation for their irregularity. They are of the Opinion, that no more than one Mass should be said in one Day upon one Altar and in one Church. They consecrate in Chalices of Wood, (2) And they carry the Sacrament to the Sick with great irreverence, without light or attendance. On some Holy-days the Priests together assist at the Mass of the Bishop, who gives them the Sacrament in their hands, and they themselves carry it to their Mouths. The Churchmen do not daily say their Breviary; but one or two onely say it, and the rest listen. He that recites the Office is commonly a Priest, and they who are present for most part do not hear. Most of the Iberians hardly know the Principles of Religion. If they have no Children by their Wives they divorce from them with the Permission of the Priests, and marry others; which they doe also in case of Adultery and Quarrelling. They alledge that there are no more Miracles wrought in the Church of Rome, and (3) that the Pope can give no Dispensations but in matters of positive Right, nor in these neither if they be of great consequence.

(1) *Pueri morientibus prae-bent Eucharistiam.*

(2) *Eucharistiam deferunt ad infirmos maxima cum irreverentia, sine comitatu & luminibus.*

(3) *Sentiunt Pontificem in jure duntaxat positivo dispensare posse, sed in re levi, non gravi.*

(4) Father Avitabolis in the same Letter to Pope Urban VIII. describes the Politick State of the Iberians; and amongst other things ob-

(4) *Avitab. Rel. Theatin.*

serves, the great Authority of the Princes and Nobles: for the Princes without any regard to that which is called Ecclesiastical Liberty or Immunity, use Priests as Servants. They slight the Bishops and punish them. They obey not the Patriarch, who takes the Title of Catholic or Universal; and yet it is not he who is the chief in Spiritual Affairs, but the Prince, who is Supreme both in Spirituals and Temporals. The Nobles doe the same within their own Lands in regard of the Bishops and Priests. The Prince has his Voice with the Bishops in the Election of the Patriarch, and all chuse him whom he desires. The Will of the Prince and of the several Lords within their Territories stands for Law, and they have no Judges for examining the Justice of Causes; neither have they any particular Statutes to walk by, not so much as admitting Witnesses. The Princes dispose at their Pleasure of the Estates of their Subjects, as well as of their Persons. In fine, the Patriarch of *Constantinople* sends *Caloyers* often into that Countrey, to entertain them in their Enmity against the Pope.

That Letter was written in the Year 1631. by Father *Avitabolis* to Pope *Urban VIII.* from *Goris* in *Georgia* or *Iberia*; and in the same Book of *Galanus* are inserted the Letters of the Prince of the *Georgians* to Pope *Urban VIII.* which are kept amongst the Records of the *Congregation de propaganda fide*. That Prince amongst other things affirms that the Faith hath been preserved pure in his Dominions since *Constantine* the Great to his time, and he allows a Chapel to the Missionaries of *Rome*, that they may pray to God for him.

This

This Letter is dated in the Year 1629. Pope Urban wrote back to that Prince, and sent a Letter also to the Metropolitan named Zabary.

What the Prince of the Georgians wrote to Pope Urban concerning the Faith which he pretends to have been in his Dominions since the time of the Emperour Constantine, is consonant (1) to the History of Socrates. (2) And Balsamon reckons the Churches of Iberia amongst those Churches which were absolute, and owned no Head on which they depended. He observes that that was done in the time of Peter, Patriarch of Antioch, by a Synodal Statute: and that at that time that Church depended on the Church of Antioch. And for that reason the Metropolitan of Georgia took the Title of Patriarch.

(1) Socrat.

lib. 1. cap. 16.

(2) Balsam. An-

not. in Can. 2.

Conc. 2. General.

Galanus joyns to the Iberians those of Colchis or Mengrelia, saying, that as they are Neighbours, so they have the same Belief, onely with this difference, that the Mengrelians living on the Mountains, and in the Woods, are a wicked sort of People than the Georgians; that they are so ignorant in Religion, that they know not so much as the words necessary for Baptism, which they administer after the manner of the Georgians, and to render it the more solemn, they sometimes Baptise with Wine without Water; but we have said enough of the Georgians. The exposition that hath been made of their Faith, confirms the Belief of the Greeks: And it would not be difficult to prove it to be very Ancient, and that the manner also of their administering Baptism, Marriage and other Sacraments is lawfull;

though it differ from the Practice of the Church of *Rome*. What we at present call Matter and Form of Sacraments amongst us, ought not to be a Rule to other Christian Nations who are ignorant of these Names. It is certain the Orientals acknowledge no other Form of these Sacraments, but the Prayers which they make in administering them. I shall say nothing in this Place of the Religion of the *Muscovites*, because in all things they follow the Belief of the *Greeks*, of whom we have treated at large.

C H A P. VI.

A Supplement concerning the Belief and Customs of the Georgians and Mengrelians.

(1) *Breve compendio nel quale si racchiude tutto cio che a' sacri riti e al divino culto s'aspetta della nazione de Colchi detti Mengreli e Georgiani.*

I Have lately read a (1) Manuscript Relation, attributed to Father *Zampi*, a *Theatin*, wherein are described at large the Ignorance and Errours of these People, and especially of the *Mengrelians*, most of whose Priests, if we will credit that Authour, cannot be certain that they have really received Priesthood, because it many times happens, that they who ordain them have not been baptised. The Bishops who are commonly more ignorant than the Priests, never examine their Capacity, but onely if they have Money to pay for their Ordination; which amounts to the

the Price of a Horse. These Priests may not onely marry, according to the Custome of the *Greek Church*, before they are ordained, but they may also marry a second time, by procuring a Dispensation from their Bishop which costs a Pistol. Neither does the Patriarch ordain a Bishop, without he pay him the Summ of 500 Crowns. When any Man falls sick he presently sends for a Priest, to assist him rather as a Physician, than as a Ghostly Father, who never speaks to his Patient of Confession; but by turning over the Leaves of a Book very attentively, he seems to search for the true Cause of the Distemper, which he imputes to the Anger of some of their Images; for these People have a Belief, that their Images are sometimes angry with them. And therefore the Priest orders the Patient to make an Offering to appease the Wrath of the Image, that Offering consists in Cattle or Money, and all the Profit comes to the Priest alone.

It is farther observed in that Relation, that so soon as a Child is born into the World, the Priest does no more but anoint it with Oil, making the sign of the Cross on its Forehead, and that Baptism is deferred untill the Child be about two years old. Then they baptise it dipping it in hot-water, and anointing it all over; at length they give it Bread that hath been blessed to eat, and Wine to drink: which appears to be the Ancient way of Baptism, when they administred at the same time Baptism, Confirmation and the Eucharist. These People believe that Baptism, consists chiefly in the anointing with the Oil that hath been consecrated by the Patriarch:

which does not disagree with the Doctrine of the Orientals, who call that Unction the Perfection of Baptism.

Father *Zampi* who was no less full with the prejudices of the Theology of the *Latins*, than the other Emissaries we mentioned before, put many questions to them relating to that Theology. Amongst other things he asked them, whether when they administered any Sacrament, they had a real intention to administer it? And (1) thereupon he doubts, whether they truly consecrate the Bread and the Wine, because they know not what that intention means. He asked them besides, wherein they made the Form of Consecration to consist? And having put that Question to many of them, there was but one who gave him any satisfaction, and who in effect rehearsed the words of Consecration. But it is easie to judge, that the *Mengrelian* who thereupon satisfied Father *Zampi*, speaks rather in the Sense of the Father, than according to the Sentiment of those of his Nation. What is strangest of all, and which some will hardly believe, a *Mengrelian* Priest being by the same Father asked the Question, (2) whether after the Consecration of the Bread and the Wine, the same Bread and Wine were really changed into the Body and Blood of Jesus Christ! the *Mengrelian* smiling made answer, that one could not conceive how Jesus Christ could leave Heaven to come down upon Earth, and that he could be lodged in so small a Morsel of Bread. But this does not at all agree with the Testimony, that Father *Zampi* gives in another Place of the Belief of that People

(1) Circa l'intentione, non fanno che sia, solo per usanza celebrano e per l'Elemosina, per cio se sia valida la consecrazione mi rimetto a' dottori.

(2) Interrogai uno di questi Reverendi, se fatta la consecrazione del pane e vino con le sodette parole veramente dopo que pane e vino fosse il corpo e sangue di Christo? Questo sorridendo, come se gli haveffi

People concerning the Eucharist. And seeing such kind of Questions are impertinently made by the Emissaries to the People of the East, who are not at all acquainted with our Disputes about that Sacrament, we are not to wonder at their Answers, if they suit not always with our Principles. The *Mengrelian Papas* on that occasion consulted onely his Senses, and made an answer much like to that which the *Capernaïtes* made to our Lord, *How can this Man give us his Flesh?* Father *Zampi* added another Question as impertinent as the rest. He asked the same *Papas*, whether in Case the Priest should forget the words of Consecration, would the Mass be good? to which he answered, why not? The Priest, indeed would sin; but the Mass would still be good. It is strange an Emissary should put such Questions to People whom he knows to be in profound ignorance, and who are so far from understanding the Questions that have for some Ages onely been handled in the Schools, that they have but a slight Tincture of the Principles of Christian Religion.

But that which scandalized Father *Zampi* the most, was the little Respect that the *Papas* of *Mengrelia* have for the Sacrament of the Eucharist, which they keep not, as the *Latins* do, in precious Vessels, but in a little bag of Leather or Cloath, which they always tye to their Girdle, carrying it about with them wheresoever they goe, to be made use of upon occasions, when they are to give the *Viaticum* to the sick. Nor doe they make any Difficulty to give it to be carried by others, whether it be Man or Woman: and seeing the

detta una faceria, disse, chi porta Christo nel pane, e come puo venirvi e come puo stare in cosi poco pane, e perche si vol partire dal cielo per venir in terra, ne mai si è vista simil cosa.

Conse-

Consecrated Bread is hard, they break it into little Pieces to be moistened, without much regard to the small Crums of that Consecrated Bread that fall upon the ground, or that stick to their Hands. [*] I confess these People pay not Veneration enough to that August Sacrament: but, on the other hand, it is not reasonable, to exact from them all the External Worship that is rendered to it in the Western Church, seeing they have not the same reasons to doe it, having no *Berengarians* amongst them, that might oblige them to give those Exterieur Marks of their Belief. We can expect no more from them, than what was practised in the first Ages of the Church: And it is not peculiar to the *Mengrelians* alone to keep in a leathern Bag the Sacrament which is to serve for a *Viaticum*; the same is also observed in some *Greek Churches*, who in that manner keep it fastened to the Wall in their Churches.

C H A P. VII

Of the Belief and Customs of the Nestorians.

THERE are many Sects of Christians in the East, who bear the Name of *Chaldeans* or *Syrians*; but the most considerable of these *Chaldeans*, are those whom we call *Nestorians*, who, in effect, reverence *Nestorius* as their Patriarch,

triarch, and invoke him in their Prayers. That Nation, as well as the other Orientals, have several times desired to be reunited to the Church of Rome: which happened under the Pontificate of *Julius III.* to whom the (1) *Nestorians* wrote, demanding of him the Confirmation of the Election which they had then made of a Patriarch; and praying him at the same time to protect him against a Family which for a long time had kept Possession of the Patriarchate. This is to be observed, because the Orientals commonly have no recourse to the Pope, unless for some particular Interest; which is also the reason that these kinds of Unions are not very lasting.

(1) *Ep. Nestor. ad Jul. III. ex Syro in Latin. conversa per Andr. Mas.*

The Reunion of the same *Chaldean Nestorians* with the Church of Rome, under the Pontificate of *Paul V.* is more considerable than the former, and seeing the Acts of these Reunions have been Printed at Rome, we shall here extract out of them what may conduce to the Discovery of the Belief of those People, and add some Reflexions thereupon.

(2) *Stroza* who hath caused these Acts to be Printed, affirms that the Sect of the *Nestorians* is so great, that their Patriarch has Jurisdiction over more than three hundred thousand Families, most of which have submitted themselves to the Pope by means of the Jesuits. Pope *Clement VIII.* gave them a Jesuit to govern them in Quality of *Metropolitan.* Untill the time of *Julius III.* the *Nestorians* acknowledged but one Patriarch, who took the Title of Patriarch of *Babylon:* but Division happening amongst them, because they could not endure that the Patriarch should always

(2) *Pet. Stroza de Dogm. Chald. Edit. Roma. 1617.*

always continue in one Family, as it had for the space of above an hundred years, which (3) *Epist. Nestor. ad Jul. III.* appears by the Letters (1) they wrote to *Julius III.* for having Confirmation of their new Election; the Patriarchate was also divided, for the Pope gave them for Patriarch *Simon Julacha* a Monk of the Order of *St. Pachome*, who held his Residence at *Caremit* in *Mesopotamia*, where, in that Quality he ordained several Bishops and Archbishops. After the Death of *Simon Julacha*, *Abdjesu* or *Hebedjesu*, to pronounce it after the manner of the *Chaldeans*, was made Patriarch in his Place. *Abraham Ecchellensis*, who hath published a little *Syriack Treatise* of *Abdjesu*, gives him the Title of *Metropolitan* of *Soba*, in the Preface which he prefixes to that Book. He takes notice of several Books composed by the same *Hebedjesu*, in favour of the Religion of the *Nestorians*: but that being come to *Rome* under *Julius III.* he made an Abjuration of *Nestorianism*. It is of him that mention is made in the Life of *Pius IV.* In whose Pontificate he made a second Voyage to *Rome*, for obtaining the Confirmation of his Patriarchship; and was present at the Council of *Trent*. Being a Man of Parts, he had so much Address as to draw over many *Nestorians* to the Church of *Rome*. But they who succeeded him could not retain them, having neither his Parts nor Address.

Abathalla, who was also a Monk of *St. Pachome*, succeeded to *Hebedjesu*, and having lived but a very short time, *Denha Simon* was his Successour, who before was Archbishop of *Gelu*: but he was forced to leave *Caremit* and
to

to retire to the Province of *Zeimalbeck* in the utmost Bounds of *Persia*, having been obliged to yield to the Power of the Patriarch of *Babylon*. His Successour whose Name also was *Simon*, resided in the same place : which lessened much the Authority of that second Patriarch. And this was the State of the Affairs of the *Nestorians* from the time of *Julius III.* untill *Paul V.* in whose Pontificate, *Elias* Patriarch of *Babylon* made a solemn Reconciliation with the Church of *Rome*.

(1) This *Elias* having received Presents from (1) *Stroza* in *Paul V.* and a Formulary of Faith, sent some in *proleg.* his Name, to thank his Holiness, and to submit himself wholly to him, acknowledging the Church of *Rome* as the Chief of all other Churches. He made a Profession of Faith in the (2) Letter which he wrote to the Pope, (2) *Ep. Patriarch. Babyl. ad Paul. V.* wherein he Anathematizes even those who believe not that the Church of *Rome* is the Mother of all Churches. Then he adds, that his Church of *Babylon* differs from other Churches of Hereticks, which have multiplied Patriarchs, without any Title, and without the Participation of the Church of *Rome* : whereas the Patriarchate of *Babylon* hath been established by the Authority of the See of *Rome*, as is to be found in their Annals, where it is mentioned that the Patriarchs of the Eastern Church were ordained at *Rome*, whither they sent afterwards for obtaining the Confirmation of their Election. But seeing it happened often, that those who were sent were killed by the way, it was at length after a long time, concluded by the Pope in Council, that he would ordain them a Patriarch, and give them Liberty

Liberty of Election for the future. And this, says the Patriarch *Elias*, is the Original of the Patriarchal See of *Babylon*, which we have not usurped, having received that Dignity from the Church of *Rome*.

It is easie to perceive that all this History concerning the Original of the Patriarchate of the *Nestorians*, hath been made on purpose by the Patriarch *Elias* who stood in need of the Assistance of *Rome*. The same Judgment we are to make of the Letters which the *Nestorians* assembled at *Mosul* for the Election of a new Patriarch, wrote to Pope *Julius III.* wherein they give him the Title of Head of all Bishops, in the same manner as *St. Peter* was of all the other Disciples. That is not the ordinary Language of the Orientals in regard of the Bishop of *Rome*, whom they do, indeed, acknowledge to be the chief of Patriarchs, but that, according to them, is onely a Primacy of Honour, and not of Jurisdiction and Power over the rest.

The same Patriarch *Elias* annexed to his Letter the Confession of Faith of his Church, where amongst other Articles, it is said, that the Holy Ghost proceeds from the Father; that the Son hath taken a Body of the Holy Virgin; that he is perfect both in Soul and in Mind, and in all that belongs to a Man; that the Word having descended into a Virgin, was united to the Man, and became one thing with that Man, in the same manner as the Fire and the Iron are united together; that that Unity is without either Mixture or Confusion; and therefore it is, that the Properties of each Nature cannot be destroyed after the Union;

Union; that they believe that Jesus Christ who is begotten of his Father from all Eternity, as to his Divinity, was born of a Virgin in the fulness of time, and united with the Nature of his Humanity. As to what is objected to them, that they call not the Virgin, the Mother of God, but Mother of Jesus Christ: he answers, that they speak in that manner, to condemn the *Apollinarians*, who pretend that the Divinity is without the Humanity; and to confound *Themistius*, who affirmed that Christ was onely Humanity without Divinity. He farthermore adds, that that is the Belief of the Church of *Rome*, and that he receives all which that Church teaches; that he acknowledges the Pope to be Head of all Churches, and that out of the same Church of *Rome* there is no Salvation.

Now seeing *Elias* Patriarch of *Babylon*, otherwise of the *Nestorians*, could not come to *Rome* himself, He dispatched to the Pope some of the ablest and most prudent Men about him, to make the Reconciliation of the two Churches. They together framed an Explanation of the Articles of their Religion, where they laid down, at length, the manner of reconciling their Belief with that of the Church of *Rome*. *Abbot Adam*, who was one of the Deputies, was charged with that Commentary or Explanation; and the Patriarch accompanied him with a Letter to the Pope (1) wherein he treats of that Reconciliation (1) *Epi st. El. Patr. ad Paul.* of Belief, and makes it appear that the two Churches differ onely in Ceremonies; but that V. as to the Doctrine of Faith all the Disputes with the Church of *Rome*, are but nominal. He reduces

reduces those Points of Belief, wherein he pretends to differ onely in Name from *Rome*, to five Heads, to wit, in that the *Nestorians* call not the Virgin the Mother of God, but Mother of Christ; in that they assign to J. C. but one Power and one Will; in that they acknowledge in J. C. but one Person; in that they say barely, that the Holy Ghost proceeds from the Father; and, in fine, in that they believe that the Light which is made on Holy Saturday at the Sepulchre of our Lord is a Light truly miraculous. The Patriarch *Elias*, having taken the Advice of the most knowing Men about him, pretends that in all these Points, they understand not one another aright. And, in effect, *Abbot Adam* endeavours to justify himself in a long Discourse, of which we shall onely here relate a Summary, without speaking of the two last Articles which are common to all the Orientals; the three first onely, relating particularly to the *Nestorians*; and I find that that Abbot evidently proves that the Modern *Nestorianism*, is but a Heresie in Name, and that it hath onely been condemned, because not understood.

In the first place, the Abbot makes appear, that it is easie to reconcile the *Roman Church* which calls the Virgin Mother of God, with the *Nestorian*, which calls her Mother of *Jesus Christ*; because it is a Principle received by both Churches, that the Divinity neither generates, nor is generated, so that the Virgin hath engendered *Jesus Christ*, who is God and Man both together; but that it is not therefore to be believed, that there are two Sons,

but

but one onely true Son : infomuch that there is in Jesus Christ but one Filiation, and one onely visible Person, which the *Nestorians* call *Parfopa*. In fine, he concludes, that they deny not but that the Virgin may be called Mother of God, because Jesus Christ is really God, and that that Doctrine is agreeable to the words of St. *John* in his Gospel, of St. *Paul*, and St. *Gregory Nazianzene*: wherefore, says he, according to these Principles, the Church of *Rome* acknowledges really that the Virgin is the Mother of God, and the Orientals, with good reason, say also, that she is Mother of Christ ; and yet for all that differ not in Judgment.

In the second place, he examines the difference that seems to be betwixt the *Roman* and *Nestorian* Churches, touching the Natures and Persons in Jesus Christ. It is certain the *Latins* acknowledge two Natures and one onely Person in Christ : whereas the *Nestorians* say that there are two Persons in him, and one *Parfopa* or visible Person ; and besides that there is but one Power and Virtue in him. He reconciles those two Opinions that seem at first so different, by the explication which he gives of that Mystery. The Orientals or *Nestorians*, says he, according to the two Natures that are in Christ, distinguish in their Mind two Persons ; but with their Eyes they see but one Christ, who is onely the *Parfopa* or Appearance of one Filiation. And it is in that Sense also, that the *Nestorians* acknowledge but one Power or Virtue in Christ, because they look upon him but as one *Parfopa* or visible Person ; and so, by reason of that

real and perfect Union which makes but one *Compositum* of two Natures, the Divine and Humane, they distinguish not a double Power or Virtue, making the Terms to rest on the Unity of Filiation. Whereas in the Church of *Rome*, these Powers or Virtues are distinguished into Divine and Humane, because they are considered with relation to the Natures, and it may easily be concluded from thence, that this Diversity of Judgment is onely apparent, since, in effect, the *Nestorians* confess with the *Latins*, that there are two Natures in Christ, and that each Nature hath its Power and its Virtue : and besides, both Churches acknowledge, that there is no Mixture nor Confusion of those two Natures, each retaining the Attributes which are proper to them. In fine, for a greater Illustration of his Opinion he adds these words : *As the Fathers of the Church of Rome, acknowledge one Person because of one Filiation; so they of the East acknowledge one Virtue or Power because of one Filiation.*

In the third place, he reconciles the Opinion of the *Nestorians*, who assign but one Will and one Operation in Christ, with that of the *Latins* who acknowledge two VVills and two Operations in him. For compassing that, he insists upon the same Principle of one Filiation, which making but one Jesus Christ ; the *Nestorians* say with relation thereunto, that there is but one VVill and one Operation in him, because he is really one and not two. This, nevertheless, hinders them not from acknowledging two VVills and two Operations, with relation to the two Natures. as the *Latins* do:

doe: but they do not expresse themselves after their manner, because these two Natures making but one *Compositum*, which is Jesus Christ, they also say that he hath but one VWill and one Operation; which excludes not the two VVills and Operations that the *Latins* attribute to Christ, because the *Nestorians* own him to be perfect Man. But seeing these two Natures are united together, and that the one VWill is never separated from the other, they make both together but one and the same thing: and in that Sense they assert this Unity of VWill; in which manner Christ also speaks, when he saith, *I am not come to doe my own Will, but the Will of him that sent me.* Then he concludes with these words: *Are there two contrary Wills in Jesus Christ? Not at all: but without any repugnance made by the Will of his Humanity, he wills that which the Will of his Divinity wills, to which it is submitted, not by constraint; and therefore he saith to his Father, not my Will be done, but thine.*

In this manner the *Nestorians* justified to Paul V. the Belief of their Churches, and that Justification or Reconciliation was not the VVork of one Man, but of the ablest Men of the Nation whom the Patriarch *Elias* consulted. The truth is, there is flattery in the Articles which relate to the Sovereign Power of the Pope, and the Christians of the *Levant* are not so submitted to the Court of Rome, as the *Nestorians* in these Acts do testifie: but that is pardonable in poor VVretches that sollicite the Protection of that Court, because there was no other means of approaching it, without giving the Pope that Supreme Power

and Jurisdiction over all the Churches in the VVorld. As to the other Propositions which are peculiar to the *Nestorians*, it will be found that Modern *Nestorianism* is but an imaginary Heresie, and that the Diversity of Sentiments consists only in Ambiguities, inasmuch as the *Nestorians* take the word *Person* in another acceptation than the *Latins* do. However, seeing Councils had condemned the Heresie of *Nestorius*, it was, it seems, necessary that *Nestorianism* should appear at *Rome* to be a real Heresie, since it had been condemned in the Church by a General Council. That Course *Stroza* hath taken in the Collection he hath made of these Acts; for he heaps together all that hath been said by the Fathers and Councils against the Opinion of *Nestorius*: Nevertheless, that he may not altogether thwart the Patriarch of the *Nestorians*, who affirmed that all the difference that was betwixt the Church of *Rome* and his own, in relation to their Belief, consisted onely in Ambiguities; he frankly confesses, that it is probable enough that the Errour of the Modern *Nestorians*, is more in the Understanding than Will, that is to say, that they are not Hereticks, as not being obstinate; but onely ignorant of true Theology, which makes them erroneous; as if it were an Errour not to know the Terms which have not been in use but in some latter Ages amongst the Divines of the West.

I do not think it needfull to produce in this Place all that *Stroza* alledges for condemning the Propositions of the *Nestorians*, because he says nothing but what may be found
in

in the Acts of Councils. I shall onely observe, that from the same Acts some might infer, that *Nestorianism* is onely a Heresie in Name, and that if *Nestorius* and St. *Cyrill* had understood one another, they might have reconciled their Opinions, and thereby hindered a great Scandal in the Church. But the *Greeks* have been always great Disputants; and therefore we find that most of the first Heresies had their Original amongst them; and that most commonly their Disputes were onely Metaphysical, and about Ambiguities, from which afterwards, according to their Custome, they drew Consequences, and, at length, came to reproaches; whereby matters became irreconcilable: whereas if the Parties had modestly explained their thoughts, there had not been, for most part, the least appearance of Heresie in them. It seems to them that *Nestorius* hath always acknowledged two Natures in Christ, which united together, made but one *Compositum*; and that he called a Person in Greek *πρόσωπον*, whence the *Chaldeans* have taken their *Parfopa*. Now it is certain, the Term *πρόσωπον*, in the Ancient Greek Fathers, signifies that which we call Person and *Hypostasis*. For as to the two Persons which *Nestorius* assigned to be in Christ, it was onely to explain that there were really two Natures in him, and that both remained entire without Mixture or Confusion. In effect, besides those two Metaphysical Persons which were not distinguished in Nature, he admitted another real visible Person, in the manner as it is defined by the Ancient Fathers. Nay it will appear, that the Sentiment of *Nestorius*, if we

bar the Consequences that *St. Cyrill* draws from it, is less perplexed with Difficulties, because it is more simple, and always regards *Jesus Christ* in himself and as Son; whereas the other Opinion, most frequently considers him onely by parts, that is to say, sometime as God, and sometime as Man. Nor was the Opinion of *Theodore of Mopsuestia*, the Master of *Nestorius*, condemned in the Beginning, and it was never thought on, untill the *Nestorians* made use of his Authority. It is, nevertheless, certain, That this *Theodore*, from whom *Nestorius* had learnt the Opinion, acknowledged two Natures and one Person in *Jesus Christ*, as appears by his words mentioned in the fifth General Council: And if he denied that the Virgin was the Mother of God, it was onely to refute the Heresie of *Apollinarius*, and in that Sense onely, that the Virgin could not conceive the Divinity, though otherways he whom she brought forth was very God. Let us now proceed to the other Articles of the Belief of the *Nestorians*.

Seeing the Sect of the *Nestorians* hath been rent from the *Greek Church*, it hath the same Opinions as she hath, except that which is peculiar to it, and which was the Cause of the Separation. It may be, however, the *Nestorians* are greater Libertines as to some Points of Morality and Discipline, than the *Greeks* are; and without doubt it is in that Sense that

(1) *Brerew. of we ought to understand (1) what Brerewod*
Lang. and Re- relates concerning Confession, which he denies
ligions, Chap. to be amongst them. It is true they neglect
 19. *it very much, and the Archbishop Joseph, a*
Nestorian, who some years since was reconciled

to the Church of *Rome*, had much adoe to re-establish it in *Diarbequer*, because the *Nestorians*, though most of them Latinized, would not submit to it, as I have learned from another *Chaldean* Archbishop, a great Friend of *Joseph's*, who hath suffered much for maintaining the Interests of *Rome*. We must then explain all the other Points of the Religion of the *Nestorians*, with relation to the Sentiments of the *Greek* Church, which is the source of all the Christianity in the East.

It is not to be denied, but that the *Nestorians* consecrate in Leavened bread. They moreover, put into their Bread Salt and Oil, as may be seen in the Notes upon the Works of *Gabriel of Philadelphia*, where the way of making and preparing that Bread, to make it proper for Consecration, is related. They have, for that end, a great many Prayers which they say; however they observe fewer Ceremonies than the *Greeks*, who to the Ancient have added an infinite Number of new ones.

CHAP. VIII.

Of the Indians, or Christians of St. Thomas.

THE *Indians* or *Christians* of *St. Thomas*, and the *Nestorians* may be comprehended under one Head, because it is certain they

make but one Sect, and have but one Patriarch, whose Jurisdiction extends as far as *India*: and the *Chaldeans* who live at *Goa*, *Cochim*, *Angamala*, and other Places of those Quarters, are really of the *Nestorian* Sect. The Popes have often sent Emissaries into those Countries, especially since the *Portuguese* settled there. But he that laboured most in reconciling these Christians of *St. Thomas* to the *Roman* Church, was *Alexis de Meneses* of the Order of *St. Austin*, who was made Archbishop of *Goa*, and took the Title of Primate of the East. Seeing there hath been a History made out of his Memoires, the relation of those who accompanied him into that Countrey, and of some Jesuits who have been in the same Places, we shall relate the State and Religion of those People at the time of that Famous Mission, which happened in the Year 1599. Many before *Meneses* had attempted the Reunion of the Christians of *St. Thomas* with the Church of *Rome*. *Don John Albuquerque*, (1) of the Order of *St Francis*, was the first Archbishop of *Goa*; and under him, in the Year 1546. there was a College erected at *Cangranor* for instructing Children in the Ceremonies of the *Latins*. But the Jesuits who were more sagacious, soon perceived, that the young *Chaldeans* bred after the manner of the *Latins*, were useles, and that it was in vain to think of converting the Christians of that Countrey without the Knowledge of the *Chaldaick* or *Syrian* Language. They therefore erected another College about a League from *Cangranor* in the Year 1587. where they taught Children the *Chaldaick* Tongue, to the
end

(1) *Hist. Orient. des progrès d'Alex. Men. en la reduët des Crestiens de St. Thomas.*
Imprimée à Brusseles en. 1609.

end that being grown up, they might be received into the Ministry as real *Chaldeans*. But neither did this do any great Service, because it was not enough to be instructed in the Language of the Religion, there must be, besides, an agreement in Sentiments with the Prelates, to have the Liberty of Preaching in their Churches; whereas being taught by the Jesuits, their Doctrine and way of speaking were very different from what was commonly received in the Countrey. And therefore it was impossible for the Jesuits to make them forsake their ancient Customs, and to withdraw them from the Submission which they rendered to the Patriarch of *Babylon*, who was not in the Pope's Communion, no more than the Bishops that were under his Jurisdiction.

The Remedy therefore that was found for that, was to seize the Person of a certain Bishop called *Mar Joseph*, who had been sent by the Patriarch of *Babylon*, to the end that by that means the People having no Pastour, the Design might the more easily be brought about. But that Bishop *Mar Joseph* ordered that Mass should be celebrated according to the Custome of *Rome* with Ornaments after the *Latin* Fashion, and that they should even make use of the Wine and Waters of the *Latins*. Nevertheless he still persisted in *Nestorianism*, and taught the *Portuguese* who served him, to say, *Holy Mary Mother of Christ*, and not *Mother of God*: which obliged the Archbishop and Viceroy to arrest him, in order to his being carried to *Rome*. But arriving in *Portugal*, he so well managed his Affairs, that he obtained
Letters

Letters again to be received into his Bishoprick of *Serra*. In the mean time, there was another Bishop already put in his Place, called *Mar Abraham*, who to maintain himself in his Bishoprick, went afterwards to *Rome* to submit to the Pope, where having made an abjuration of his Heresies, he was re-ordained. He had all the Orders given him anew, from the Tonsure to Priesthood; then he was consecrated Bishop, and the Pope empowred him by Bulls for governing the Church of *Serra*, adding thereunto Letters of Recommendation to the Viceroy, which stood him but in little stead: for he was no sooner arrived, but that the Archbishop of *Goa* caused his Bulls to be examined; and finding that the Pope had been misinformed by *Mar Abraham*, and that his Holiness had been imposed upon, he was shut up in a Monastery, in expectation of an Answer from *Rome*. But he escaped and retired into the Churches of his Bishoprick, where he was very well received by the *Nestorians*, who hoped no more for any Bishop from their Patriarch. In the mean time, *Mar Abraham* who still distrusted the *Portuguese*, retreated far up into the Countrey; and to shew that he was sincerely in the Pope's Communion, he ordained anew all those whom he had already ordained, that he might conform to the *Roman Rite*, and did all he could both with the Viceroy and the Archbishop, that he might appear to be really in the Judgment of the *Latin Church*. But he still preached *Nestorianism* in his Church of *Serra*, and would not suffer the Pope to be called Head of the Church, as cowning no other Patriarch, but the

the Patriarch of *Babylon*. On the other hand, the Ancient Bishop of *Serra Mar* *Joseph* was accused of teaching the Heresies of *Nestorius*, and being thereupon questioned, he answered freely, that he had had a Revelation from God, assuring him that the Religion which he had received from his Ancestours was the true Religion. So he was immediately made Prisoner, and sent to *Rome* where he died.

From this History it may be gathered that the *Portuguese* have used great Violence towards the *Nestorians* about Matters of Religion; that the Emisseries, being Men unacquainted with the Theology of the East, have disturbed and molested them for Ceremonies of little or no Importance, and that they have thereby occasioned the temporising of the *Nestorian* Bishops, by introducing Novelties into their Churches, to which they were constrained by Violence. And therefore it was that the same *Mar Abraham* having been obliged by the Pope's Brief, and more by the fear that he had of the Vice-roy, who gave him a Pass-port, to repair to a Council, he there again abjured all these Errours, and made Profession of the *Roman* Catholick Faith. But no sooner was he come back to his Church, but that he taught *Nestorianism* as before; and even wrote to his Patriarch of *Babylon*, that the *Portuguese* had forced him to be present at the Synod of *Goa*. The sequel of that History discovers more plainly the Violences used by the *Portuguese* towards the *Nestorians*, to bring them to an Union with the Church of *Rome*, and to oblige them to subscribe to the Confession of Faith of *Pius IV.* which happened

pened in the time of *Alexis de Meneſes* Arch-Biſhop of *Goa*, who went into the *Indies* with a Brief of *Clement VIII.* to inform againſt *Mar Abraham*. In that whole Relation there appears great Zeal in the *Nestorian* Chriſtians of that Countrey, for the Defence of their Faith, which they pretended to retain as being once delivered unto them by *St. Thomas*: In ſo much that they put their hands before their Eyes at the Maſs of the *Latins*, when the Prieſt elevated the Hoſt to be adored by thoſe that were preſent. Above all, they ſhew'd themſelves zealous for their Patriarch of *Babylon*; and when they were asked whether the Pope was not Head of the Church, they made anſwer that he was Head of the Church of *Rome*, which is a particular Church, otherwiſe called the Church of *St. Peter*, and not of the Church of *St. Thomas*, as being independent one of another, which they obſtinately maintained. They, moreover, reſolutely withſtood the Sacrament of Confirmation which Archbiſhop *Meneſes* would have adminiſtered unto them; and they accuſed him of Envy and Ambition, alledging that he endeavoured to overturn the Religion of *St. Thomas*, to make them embrace that of *Rome*, to the end that by that Artifice, he might remain abſolute Maſter of all the Churches of the *Indies*. And therefore, ſay they, that Archbiſhop calumniated the Patriarchs of *Babylon*; proteſting, however, that they would perſevere in Submiſſion and Obedience to their Patriarch, and that they would never forſake their Religion to embrace that of *Rome*.

Notwithstanding all these oppositions on the Part of the *Nestorians*, Archbishop *Meneses* still persisted to inculcate to them that their Patriarch was an Heretick and Excommunicated ; and that therefore they could not pray for him. This he did so vigorously, sparing neither Pains nor Money, that at length he softened them. Sometimes he used Violence, and was therefore often in danger of his Life. For under Pretext that he had full Power from the Pope, he exercised his Jurisdiction in all Places, without minding the Ordinaries of the Places, even before they had acknowledged his Character. And in this manner that Envoy of the Pope planted the *Roman Religion* in that Countrey, and spared no means to accomplish his Design. He gave Orders in spight of the *Diocesan* Bishops, and made those whom he Ordained first abjure the Errours of the *Nestorians*. Besides the Confession of Faith, they who entered into Orders were obliged to swear Obedience to the Pope, and to acknowledge no other Bishops, but such as were sent from him. But let us now come to the Errours of which *Meneses* accuses the Christians of *St. Thomas*.

I. (1) They obstinately maintained the Errours of *Nestorius*, and besides that, they received no Images, admitting onely the Cross which they much honoured. Nevertheless, there were Images of some Saints in Churches adjacent to the *Portuguese*. (1) *Hist. Orient. des progr. d'Alexis Meneses, Chap. 20.*

II. They affirmed that the Souls of the Saints did not see God before the Day of Judgment.

III. They

III. They acknowledged but three Sacraments, to wit, Baptism, Orders, and the Eucharist: and in the Form of Baptism there was so great an abuse amongst them, that in one and the same Church, different Forms of Baptism were in use; and by reason of that, it happened often that the Baptism was null: So that Archbishop *Meneses* secretly rebaptized most Part of that People. There were also a great many, especially the Poor, who lived in the woods, who had never been Baptized, because Baptism cost Money: And nevertheless though they had never been baptized, yet they went to Church, and received the Sacrament. Besides, they often enough delayed Baptism for several Months, nay and for several Years.

IV. They made no use of Holy Oil in the Administration of Baptism; unless that finding in their Rituals that there was mention made of anointing after Baptism, they anointed Children with an Unguent made of *Indian Nuts*, without any Benediction; and they esteemed that Unction Holy.

V. They had no Knowledge of Confirmation nor Extreme Unction; nay not so much as the Names of them.

VI. They abominated Auricular Confession, except a few that were Neighbours to the *Portuguese*: And as to the Eucharist, they communicated on Holy Thursday and many other Festival-days, without other Preparation, than coming to the Sacrament fasting.

VII. Their Books were full of considerable Errours, and in their Mass there were a great many Additions inserted by the *Nestorians*.

VIII. They

VIII. They consecrated with little Cakes made with Oil and Salt, which the Deacons and other Churchmen, who were but in inferior Orders, baked in a Copper Vessel, having for that purpose a separated Place in the Form of a little Tower; and whilst the Cake was a baking, they sung several Psalms and Hymns: and when they were ready to consecrate, through a Hole that was in the Floor of that little Tower, they let the Cake in a little Basket made of Leaves slide down upon the Altar. Moreover, they made use of Wine made of Water, in which some dry Grapes had onely been infused.

IX. They said Mass but very seldom, and he that served at it, wore a kind of a Stole over his ordinary Cloaths, though he was not a Deacon. He had always the Censer in his Hand, and said almost as many Prayers as he that celebrated, adding thereto many unknown and impious Ceremonies.

X. They had so great a Veneration for Orders, that there was not a Family where some Body was not in Orders: and the reason of that was, because as Orders made them not incapable of other Employments, so they had every where the Precedence.

Besides, they observed not the Age requisite for Priesthood, and the other Orders; for they made Priests at the Age of 17, 18. and 20. Years: and when they were Priests, they married, even with Widows, and past to second or third Marriages. The Priests Wives had some Place before others, aswell in the Churches as elsewhere, and they were to be known by a Cross which they carried about their

their Neck, or some other. thing that distinguished them.

XI. They went daily to Church to reade the Liturgy aloud in the *Chaldaick* Tongue : but they did not think themselves obliged to repeat it elsewhere ; neither had they any Breviaries for saying it in Private.

XII. They committed Symony in the Administration of Baptism and the Eucharist, setting rates of the Price they were to receive for them. For their Marriages, they made use of the first Priest that they found, especially those who lived in the Countrey.

XIII. They had an extraordinary respect for their Patriarch of *Babylon*, a Schismatick, and Head of the *Nestorian* Sect : on the contrary they could not endure that the Pope should be named in their Churches, where most commonly they had neither Curate nor Vicar, but the ancientest presided in them.

XIV. Though on Sundays they went to Mass, yet they did not think themselves obliged to it in Conscience ; so that they were at Liberty not to goe, nay there were some Places where Mass was said but once a Year, and others where none was said in 6, 7. and 10. Years.

XV. The Priests discharged Secular Employments. The Bishops were *Babylonians* sent by their Patriarch, and lived onely by fordid Gain, and Symony, selling Publickly Holy things, as the Collation of Orders, and the Administration of other Sacraments.

XVI. They ate flesh on Saturdays ; and were in this Errour in regard of the Fasts of Lent and the Advent, that if they had failed to fast

fast one day, they fasted no more, thinking themselves not obliged to it, because they had already broken their Fast.

These are the greatest Part of the Errours which Archbishop *Meneses* pretends to have found amongst the Christians of *St. Thomas*, and which the Compiler of that History exaggerates, to shew that extraordinary Labour was needfull for gaining these People. But if that Archbishop and other Emissaries into the East, had been well acquainted with the Ancient Theology, they would not have so multiplied Errours. In effect, seeing they measured all things by the Rule of the Theology which is taught in the Schools of *Europe*, it is not to be thought strange, that they would needs reform the Oriental Nations according to that Standard. I confess, there were abuses there that needed amendment; but they ought not to have been rectified according to our Customs. The Course that was to have been taken on these Occasions was to have turned back unto their Ancient Books, and to have reformed them according to the Contents thereof; and that might have been easily done, as will appear in the Sequel of this Discourse. But we must first relate the rest of that History, that we may be able to make the better Judgment on the Conduct of *Meneses*, and of the pretended Errours of the *Nestorians*.

Archbishop *Meneses* called a Synod the 20th. of June 1599. where the Deputies of the *Nestorians* were present, to deliberate jointly with the Archbishop about Matters of Religion. And that it might appear that the *Nestorians* had all the Liberty that is necessary upon

H

such

such Occasions, and that on the other Hand, they might give their Consent to all that should be decreed there, the Archbishop gained Eight of the most Famous Churchmen, and fully informed them of his Design, and of the ways that were to be taken for succeeding in it, giving them the particulars of all the Decrees that were to be made there, and asking their Opinion upon every distinct Point, as if nothing had as yet been resolved upon; to the end that being present in the Synod, they might doe the same, and thereby oblige the rest to follow their Example. He took many other measures for succeeding in his Designs, which, it would be to no purpose, to relate; and all that hath been hitherto alledged, is onely to shew the manner how the *Roman* Religion hath been established in the East, and that it is not to be thought strange, that all the Reconciliations that have been made with those People whom we call Schismaticks, have been of no long Duration.

It was then decreed in that Synod, that the Priests, Deacons, Subdeacons, and besides all the Deputies of Towns that were present should sign the Confession of Faith, that the Archbishop had privately made by himself; which was done, and all solemnly swore obedience to the Pope, whom they acknowledged to be Head of the Church, swearing also that they would entertain no more Commerce with the Patriarch of *Babylon*. Moreover they Anathematized the Person of *Nestorius* and all his Errours, owning *Cyrill* Patriarch of *Alexandria* for a Saint. Besides, a great many particular Statutes were made in that Synod, for reforming the Errours that

that Archbishop *Meneses* pretended to be in the Administration of their Sacraments, and in their Books. And therefore he caused their Liturgies and other Offices to be rectified. He regulated the matter of Marriage, according to the Decrees of the Council of *Trent*. The Sacraments of Penance, Confirmation and Extreme Unction were likewise reformed, according to the Practice of the Church of *Rome*. Priests were for the future prohibited to marry, and regulations were made for those who were already married. In a word, the Archbishop introduced the Religion of the *Latins* amongst the *Chaldeans*, as well in that Synod, as in the Visitations which he made of several Churches. But let us now consider, if he had reason to introduce so many Novelties amongst the Christians of *St. Thomas*; which will serve to discover the Religion of those People.

I. As to what concerns the Errors which Archbishop *Meneses* imputes to them; we have in the foregoing Chapter reconciled the Sentiments of the *Nestorians*, with those of the Church of *Rome*; and that was the way that the Archbishop should have proceeded with them, if he intended to have established a lasting Reformation: for he ought to have heard them, before he condemned them for being called *Nestorians*. When it had been made clear to them, that all the Disputes which they had with the Church of *Rome*, consisted onely in the Ambiguity of Terms, they would have become a great deal more tractable and docile.

The Belief and Customs

II. As to Images, the *Chaldeans* reverence them not so much as the *Greeks* do, because that great Veneration of Images was not so firmly established in the *Greek Church*, but since the second Council of *Nice*, which was posteriour to all the Sects of the *Chaldeans*, who commonly are satisfied with a Cross in their Hand; and that Cross wherewith the Priest blesseth the People, is of plain Metal without any figure. The Archbishop might very well have let the Christians of *St. Thomas* alone in that Ancient simplicity, because all that hath been since that time decreed concerning Images, is but barely matter of Discipline.

III. It is very true they administer not Baptism after the manner of the *Latins*; but it is not therefore to be thought, that the form of their Baptism is invalid; and it was far less necessary to rebaptize those who had been baptized according to the *Chaldean* rite. That which deceives the Emissaries, when they treat about Affairs of Religion with the Orientals; is the prejudices which they have learned in the Schools concerning the Matter and Form of Sacraments. When, for instance, they see that the Child is not baptized at the same time that the words which denote the Action are pronounced, they take the Baptism to be null; without considering that the manner of administering the Sacraments amongst the Orientals, consists chiefly in certain Prayers which they say, and that they are not so great Metaphysicians as the *Latins*; which makes them ignorant of a vast number of Difficulties, that our Divines handle with much subtilty; but the Belief of the *Nestori-*

ans is not therefore less pure, nor less Ancient.

IV. The Unction which they use after Baptism, is with them the Sacrament of Confirmation, that differs much from that of the *Latins*: And it was not needfull that Archbishop *Meneses* should have introduced another Unction that was practised in his Church, and which at most was no more than a Ceremony. He ought to have known that the *Nestorians*, according to the Ancient Practice of the Eastern Church, administer to Children Confirmation and the Eucharist with Baptism. It had been then fit, to have examined their Rituals, to see whether any abuse might not have crept into the Administration of that Sacrament: whereas *Meneses* his chief care seems to have been, to abolish most Ancient Customs, because they were not agreeable to the Practices of the *Latins*.

V. The Archbishop is mistaken, when he says that the Christians of St. *Thomas* had no Knowledge of Confirmation, nor of Extreme Unction, and were ignorant of the very Names. It may be, they might have been ignorant of the Names of these Sacraments, especially of Extreme Unction, which is no where known, but in the *Latin* Church: for though the Eastern Church hath the Custome of anointing the Sick, according to the words of St. *James*, yet she calls not that Ceremony Extreme Unction, for the reasons we mentioned before, when we spoke of the *Greeks*: and the same reasons may be also applied to Confirmation. The Priests administer that Sacrament amongst the *Nestorians*, as well as amongst the *Greeks*, at the same

time they do Baptism, of which, according to them, it is a perfection that ought never to be separated from it. As to Auricular Confession, which they had in abhorrence, it is certainly an abuse introduced into that Church, because the use of Confession is in all the East, though most part think not themselves obliged to it by Divine Right.

VI. As to the Errours which the Archbishop pretends to have found in their Books, so far as that they would have entirely abolished the Office of Advent, it was easie to have given a good meaning to all these pretended Errours; besides that, the Reformation which he made in their Liturgy was improper: for there is nothing worse digested than the Mass of the *Nestorians*, in the manner as it hath been reformed by *Meneses*, and as it is found inserted in the *Bibliotheca Patrum*. The whole Order of it is changed, in endeavouring to accommodate that Liturgy to the Opinion which the *Latin Divines* have of Consecration, which they make to consist in these words, *This is my Body, &c.* whereas the *Nestorians* believe, as all the *Oriental*s do, that the Consecration is not completed, till the Priest hath ended the Prayer, which they call the Invocation of the Holy Ghost. Nevertheless *Meneses* makes the *Nestorian* Priests adore the Host, so soon as they have pronounced these words, *This is my Body*, though they believe it not to be as yet consecrated. About this Question the Notes on *Gabriel of Philadelphia* may be consulted, where the Authour particularly justifies the *Nestorians*, and proves clearly, that their Liturgies, even that which carries the
Name

Name of S. *Nestorius*, contain nothing but what is Orthodox: which is far from the Sentiment of *Meneses*, who calls them impious and heretical, and who onely defends the Correction that he hath made, by these general Terms, that their Liturgies were full of Blasphemies. The same Authour affirms that in one of the Liturgies for the use of the *Nestorians*, which he had from a *Babylonian* Priest, the Name of *Nestorius* with many other things were blotted out, and others added that were not of the same hand writing, because the *Nestorian* Priest who made use of that Liturgy, was reconciled, at least in appearance, to the *Roman* Church; which obliged him to reform in his Missal all that might disgust the Divines of *Rome*. The *Nestorians* have also done the like on another occasion, as *Stroza* (1) relates: (1) *Petr. Stroza de dogm. Chald.* for so soon as they come to *Rome*, and hear *Nestorius* spoken of as an impious Person and Heretick, they tear out the Leaves of their Books where mention is made of him, taking away all that they believe to be contrary to the Theology of the Church of *Rome*.

VII. Their Custome of consecrating with Leavened bread, mingling therein Oil and Salt, ought not to be reckoned amongst their Errors, since that does not alter the Nature of Bread. The Ceremony, besides, which they observe to render, in some sort, the Bread more Holy before the Consecration, is Laudable, nay and Ancient. They thereby distinguish, as the *Greeks* do, the Bread that is destin'd to be made the Body of Christ, from all common Bread, which they look upon as profane, before they have said over it a certain Number of Prayers and Psalms. H 4 VIII. It

VIII. It is no matter of wonder, that the *Chaldeans* do not say Mass so often as the *Latins* do, and that many Priests are present at the Bishops Mass, and take the Communion from his hands. That is an ancient Practice in the Church: whereas the Custome of saying so many Masses in the *Latin Church*, is very late, and hath been chiefly introduced by Mendicant Monks, as it is observed by Cardinal *Bona*; which Practice hath been much fortified since the Introduction of the new Law. It is also a very ancient Custome that they who serve and are present at Mass, rehearse a good part of it; and that, because the Liturgy is a Publick Action which concerns the People, and may be easily proved even by the Prayers of the *Latin Mass*.

IX. It is true the *Nestorians* and other Orientals, are grown remiss, in the Ancient Discipline as to what relates to Orders, and that they observe not the Age required by the Canons: But if that wanted to be reformed, as well as what concerns the Marriage of Priests, the Reformation should have been taken from their Laws, rather than from those of *Rome*. All Men know that in the Eastern Church Priests are allowed to marry before their Ordination. This, Archbishop *Meneses* ought to have considered in reforming them, and not to have dissolved the Marriage of Priests, that he might conform to some Statutes made in the Synods held at *Goa* by some *Latin* Emissaries.

X. *Meneses* seems to have been mistaken in reckoning the Custome of not saying the Breviary out of the Church, amongst their Errors,

roure, because that Practice is new, and that the Breviary was not made to be said in private.

XI. I doubt whether the Rates that the *Nestorian* Priests set for the Administration of the Sacraments, ought to be called Symony, because that is to them instead of a Benefice; and what hath been said before when we spoke of the *Greeks*, may be applyed to them.

XII. I think the Submission that the *Nestorians* have for their Patriarch, ought not to be reckoned an Errour neither; because the Orientals look upon all Patriarchates, even that of *Rome*, as Powers established by positive Law: And if it be objected to them as a reproach, that they have an Aversion to the Pope, they answer that the Pope takes to himself Rights over the Churches of the East, which these Churches do not acknowledge. As to their not having Curates nor Vicars, but that the Eldest Priest presides in their Assemblies; that cannot rationally be called an Errour: on the contrary, it is an Excellent Discipline; and it were to be wished, that it were established in all Churches, for a Remedy to many abuses, which are at present in Benefices.

XIII. In fine, most part of that which *Meneses* calls Corruptions amongst the *Nestorians*, is not so in effect, unless it be in the Imagination of some Emissaries, who measure Religion according to what they have been taught in their Schools. Can it be said, for instance, that it is an Errour in these People, and other Christians of the East, to eat flesh on Saturday, which

which amongst them is a Festival-day agreeable to the ancient Practice of the Church? Can it be said also, that the *Nestorians* err in relation to Marriage, because they take the first Priest that they meet with to marry them? We must know that in the Eastern Church the Priest is not barely a Witness of the Marriage; but that he is the onely and true Minister of it, as of the other Sacraments and Ceremonies.

C H A P. IX.

Of the Customs and Ceremonies of the Jacobites.

IF under the Name of *Jacobites*, we comprehend all the *Monophysites* of the East, that is to say, all those to whom that Heresie is imputed of acknowledging but one Nature in Jesus Christ; it is certain that that Sect is of a very large extent: for it comprehends the *Armenians*, the *Copties* and the *Abyssines*, but they who are properly called *Jacobites* are but very few in number, and they live chiefly in *Syria* and *Mesopotamia*. They are not in all at most above forty, or five and forty thousand Families: And these too are divided about Doctrine; for some are Latinized, and others still continue in separation from the Church of *Rome*. Nay at present there is some Division among this last sort, for they have

have two Patriarchs opposite the one to the other, one residing at *Caremit*, and the other at *Derzapharan*. Besides them, there is another Latinized Patriarch, called *Andrew*, who resides at *Aleppo*, and depends on the Court of *Rome*, to which he is wholly subject. I have, moreover, been informed by a *Jacobite* Priest who lived at *Aleppo*, that the Patriarch suffers much because of the Emissaries that were there, and especially because of the *Capuchins*.

As to their Belief, all the *Monophysites* whether *Jacobites*, *Armenians*, *Cophites* or *Abyssines*, are of the Opinion of *Dioscorus*, touching the Unity of Nature and Person in Christ; and therefore they are accounted Hereticks, though in effect they differ not from the *Latin* Divines, but onely in the manner of expressing themselves. The Learnedest of them acknowledge this at present, as appears (1) by the Conference that Father *Christopher Roderigo*, sent by the Pope into *Egypt*, had with the *Cophites* about the Reunion of the two Churches: for they confessed that they onely expressed themselves in that manner, to distinguish them from the *Nestorians*; but that in effect they differed not from the Church of *Rome*, which asserts two Natures in Christ. They even pretend that they explain the Mystery of the Incarnation, saying that there is but one Nature, because there is but one Christ, God and Man, better than the *Latins* do, who speak, say they, of these two Natures as if they were separate, and did not constitute a real *Compositum*. In that Sense is it also, that *Dioscorus* who softened some Terms of *Eutyches*, which appeared too harsh, said that

he

(1) P. Sacchini.
hist. Societ.
Part. 2. lib. 6.

- (1) *Ex duabus
naturis.*
(2) *Duas na-
turas.*

he acknowledged that Christ was composed (1) of two Natures, but that he was not (2) two Natures; which seems to be Orthodox: for they will not acknowledge that there are two Natures in Christ, for fear of asserting two Christs. Nor do I doubt, but that if some bold Expressions, and the Consequences that are commonly drawn from them, were laid aside in the Opinion of *Eutyches*, it might be easily reconciled with the Doctrine of the Church of *Rome*. All the difference proceeds onely from the different use of the words *Nature* and *Person*; and the desire of maintaining what once hath been asserted, as in effect, *Eutyches* defended his Opinion with headstrong Wilfulness and Obstinacy: so that all the Terms that he makes use of, are not to be taken according to the Rigour of the Letter; but they ought to be explained and limited according to the *Idea* which he had conceived of admitting but one Christ, and therefore but one Nature, after that the Union of the two Natures, to wit, the Divine and Humane, is made in a manner which we cannot comprehend. For that which is attributed to *Eutyches*, that he believed that the Body of Christ was a Divine Body, and of a Nature different from ours, is rather the Oratory of the Preacher, who might say that the Body of Jesus Christ after the Union was in a manner made Divine, than a real and physical Truth. However, there was reason for condemning that Sentiment, because such ways of speaking are to be avoided, which may be wrong interpreted, and occasion Errours in Religion.

As

As to the other Points both of the Belief and Ceremonies of the *Jacobites*, what (1) *Brerewood* relates of them is not always true. For instance, they deny not Purgatory, nor the Prayers for the Dead, as he affirms after *Thomas à Jesu*; but they have the same Opinion, as to that, as the *Greeks* and other Orientals have. Nor is it true that they consecrate in Unleavened bread, unless it be understood of the *Armenians*, and according to *Alvares*, of the *Ethiopians*: for the true *Jacobites*, of whom we speak in this Place, consecrate with Leavened bread; and I make no doubt but that *Gregory XIII.* who had a Design of erecting a College at *Rome* for the *Jacobites*, as he had done for the *Maronites*, would have permitted them to consecrate in Leavened bread, in the same manner as it was allowed to the *Greeks*. In regard of Confession, neither is it true that it is not practised amongst them: but seeing they believe it not to be of Divine Right, no more than most of the Orientals do, that is the reason why it is neglected. As to Circumcision, that cannot be true but of some *Copties* and *Abyssines*; nay and these look upon it rather as an ancient Custome, than a Ceremony of Religion.

There is a great difference to be made then, betwixt the *Jacobites*, when under that Name are comprehended the *Copties*, *Abyssines* and *Armenians*, and those who are properly called *Jacobites*: for though they all follow the Opinion of that same *James* from whom they have taken the Name, yet for all that, they differ in some Ceremonies. *Abraham Ecchellensis* alledges that the *Jacobites* believe aswell

(1) *Brerewood*
of *Language*
and *Relig.*
Chap. 21.

as the *Latins*, that the Holy Ghost proceeds from the Father and the Son : but in that he is mistaken, as well as in many other things relating to the Belief and Customs of the Christians of the *Levant*.

C H A P. X.

Of the Belief and Customs of the Cophites.

IT is probable that the *Cophites* or *Copties* have had their Name from a Town called *Coptus*, which was heretofore the *Metropolis* of *Thebais* mentioned by *Strabo* and *Plutarch*. The Christians of *Egypt* carry that Name at present, and they have also a particular Language, which is called the *Coptick* Tongue, though they use it not but in their Offices, *Arabick* being the Language of the Countrey : And that Language, which the Jesuit *Kircher* pretends to be a Mother-tongue independent of any other, hath been much altered by the *Greeks* : for besides that it still retains the Characters, a very great Number of its words are pure *Greek*.

The Belief of these People is the same as that of the *Jacobites*, for they are *Monophysites*, as we observed when we spoke of the *Jacobites* ; and therefore it is to no purpose to repeat what we said in that Place. They have at several times made several Reconciliations

tions with the Church of *Rome*, but onely in outward appearance. (1) The Jesuit *Roderigo*, ^{(1) Sacchini in} who was sent to that Nation by the Pope ^{hist. Societ.} in the Year 1562, upon submissive and respectful Letters which they had written to his Holiness, as if they owned the Church of *Rome* for Chief and Mistress of all others, will furnish us with a pretty instance of these counterfeit Reconciliations, which, most frequently, have no better Foundation than mere humane Interest. This Jesuit having had some Conference with two *Cophites*, whom the Patriarch *Gabriel* had deputed for that purpose, easily perswaded them of the Pope's Authority: but when the Jesuit afterwards pressed the same Patriarch to send Letters of Submission and Obedience to the Pope, telling him that he ought not to scruple at that, seeing in his former Letters, he had called the Pope Father of Fathers, Pastour of Pastours, and Head of all Churches; he made answer, that since the Council of *Chalcedon* and the establishment of divers Patriarchs independent one of another, every one of them was chief and absolute Master in his own Church; and that if even the Patriarch of *Rome* fell into any Error, he ought to be judged by the other Patriarchs. He farther answered, that as to the Letters which he had written to the Pope, it ought not to be taken strictly, what was onely meant for Civility and Modesty; and that though he spoke of Obedience and Submission, yet that was no more than Friends commonly doe one to another. In fine, he added, that if there was any thing in those Letters which he wrote to the Pope, that was not agreeable to

(1) Sacch. in
hist. Societ.
Par. l. 6.

to the Doctrine of his Church, it ought not to be imputed to him but to the Carrier of the Letters, who without doubt had corrupted them. In this manner did the Patriarch of the *Cophites* entertain the Pope's Envoys, after that he had received from the Consul, the Money that was sent him from *Rome*. This History is more largely related by (1) the Jesuit *Sacchini*: And I wave a great many other Reconciliations of that Church to the Church of *Rome*, which have had no better Foundation than this. The same Jesuit *Roderigo* observes amongst the Errours of the *Cophites*, that they put away their Wives, and Marry others; that they circumcise their Children before Baptism; that they acknowledge, indeed, seven Sacraments; but that besides Baptism, Confession, the Eucharist and Orders, they reckon in the same rank, Faith, Fasting and Prayer, not to speak of others. He says farther, that the *Cophites* do not believe that the Holy Ghost proceeds from the Son; that they admit but of three Councils, to wit, of *Ephe-sus*, *Constantinople* and *Nice*. But some of these pretended Errours, are either common to all the Eastern Church, or they particularly concern the *Jacobites*, who have rejected the Council of *Chalcedon*. As to their reckoning amongst the Sacraments, *Fasting*, *Prayer* and *Faith*, they take not the word Sacrament in that strict Sense we do; and that inclines me to believe that they call none properly Sacraments, but the four first; and that some Mystical Doctors have afterwards added the other three, to make up the Mystical Number of Seven. In fine, we may observe that it is not true that
the

the *Copties* believe as the *Latins* do, that the Holy Ghost proceeds from the Father and the Son, as (1) *Brerewood* after *Thomas à Jesu* (1) *Brerew. of* does assure us; for that belief is peculiar to *Languag. and* the Church of the West. *Kircher* the Jesuit *Relig. chap. 22.* adds to this, that they pretend that none but their own, the *Armenian* and *Abyssine* Churches, are true Churches; that they believe that the Souls of the departed goe neither to Heaven nor Hell before the Day of Judgment. I shall not spend time in refuting many Errours of *Brerewood* concerning the Religions of the East: It is enough I relate matters of fact as really they are, without giving my self the trouble to refute Authours who have written on that Subject.

(2) Father *Vansleb* who hath written the (2) *P. Vasse* Present State of the Christians of *Egypt*, Prin- *Rel. della stato* ted at *Paris* in *Italian*, relates many other *Pres. dell E-* things which chiefly concern their Ceremonies. *gitto.* He observes, that when the Priest elevates the Host in time of Mass, they who are present knock their Breasts, casting themselves upon the ground, and making the sign of the Cross; and that they move their Cap a little; which seems to me to be a *Latin* Ceremony: nor do I think the *Copties* elevate the Host, unless it be after the manner of the Orientals, to wit, a little before the Communion, which is of no long standing neither in their Church. Possibly Father *Vansleb* might have seen that Ceremony in some of the Churches of the *Abyssines*, who might have taken it from the *Portuguese*, that have had Churches in *Ethiopia*, where Mass was celebrated after the manner of the *Latins*. The same Authour remarks,
I that

that when the Priest communicates, he breaks the bread in form of a Cross, and that he puts it into the Wine; of which he eats three little Morcels with as many Spoonfulls of the *Species* of Wine; and that he communicates thereof to him who serves at Mass. He adds, that they keep not the Holy Sacrament after Mass; and that they never consecrate in private Places, but always in the Church; that they consecrate with Leavened bread, which before the Consecration they call *Baraca*, that is to say *Benediction*; and *Corban*, or *Communion* and *Eucharist*, after it is consecrated; that they make use of little Loaves about the Bigness of somewhat less than a Crown piece, whereof they bake a great Number the Night before the Liturgy; and that they distribute them at the End of Mass to those who have been present.

He farther says, that they use not Tavern-wine, because they think it profane, and that in Places where no Wine is to be had, they infuse Rasins in water; that they never confess and communicate but in Lent; that the Laicks communicate in both kinds, and that they receive the Wine in a Spoon from the Hands of the Priest; that they give the Communion also to Children so soon as they are baptized; that all read the Holy Scripture in the *Arabick* Tongue, which is the Language of the Country; that they celebrate on Saturday as well as Sunday; and that in one Year they have two and thirty Festivals of the Virgin, which are reckoned up by the Authour: and amongst others, he takes notice of the Festival of a certain Image of the Virgin, which miraculously

lously was changed into Flesh, the History whereof is written in an *Ethiopian* Book, which treats of the Miracles of the Virgin.

The same Father *Vansleb* relates at large the Ceremonies which they observe in Baptism, and are performed in this manner: for that purpose they celebrate a Mass after Midnight, accompanied with many Prayers; and after they have sung for some time, the Deacons carry the Children to the Altar, who are anointed with Holy Oil: and then they say that the Children are become new Spiritual Men. This being done, they begin to sing, and the Children are anointed a second time, making upon them the sign of the Cross seven and thirty times; which serves them for Exorcism. Again they continue to sing, and the Women who are present at the Ceremony make a loud Noise in token of Joy. In the mean time, water is put into the Baptismal Fonts, and the Priests draw near. He that baptises, blesses the water, pouring in Form of a Cross Holy Oil into the same: then with one Hand he takes the Child by the Right Arm and Left Leg, and with the other Hand, by the left Arm, making a kind of a Cross with the Limbs of the Child, which they cloath in a little white Garment; and during all this, the Priests still continue to read and sing, and the Women to cry, or rather to houl. At length the Priest breaths three times in the Child's face, to the end, say they, that he may receive the Holy Ghost. No sooner is the Child baptized, but the Priest gives it the Communion; which he doth, by dipping his Finger into the Chalice, and putting it into the

Child's Mouth. All these Ceremonies being ended, they light the Tapers, and make a Procession, singing in the Church. The Deacons carry the Children in their Arms, and the Priests goe before them ; after them follow the Men and Women who have been present at the Ceremony, the Women houlng after their ordinary manner.

They have, according to the same Authour, four great Fasts in the Year, the first whereof begins before *Christmas*, and lasts 24 days : The second is Lent, which lasts 60 days : The third is called the Fast of our Lord's Disciples, which begins the third Holy Day of *Pentecost*, and lasts 31 days : And the fourth, which lasts fifteen days, is the Fast of our Lady in *August*.

Images are held in great Veneration amongst them, though they have no Statues ; and the most usual Images are those of Our Lord, of the Virgin, of St. George, of Angels, to wit, St. Michael, St. Gabriel, St. Raphael, and many others. They kiss those Images, and burn Lamps before them, with the Oil of which they anoint themselves when they are sick. It is probable they have no other Sacrament of Extreme Unction, but that kind of anointing ; unless perhaps they do it with a little more Ceremony.

It is to be observed that Father *Vanslebio* in his relation speaks of the *Abyssines*, as well as of the true *Cophies* or *Egyptians*, because, in effect, they are both *Cophies* in Religion, and Subject to the same Patriarch, who commonly resides in *Cairo* ; and because there are but few *Cophies* in *Alexandria*, which ought to be the Place of his Residence. This Patriarch

takes

takes the Title of Patriarch of *Alexandria* and *Jerusalem*, and calls himself the Successour of *St. Mark*. He extends his Jurisdiction over both *Egypt*, over *Nubia* and *Abyssinia*. He hath besides eleven *Cophy*-Bishops depending on him, to wit, the Bishops of *Jerusalem*, *Behnese*, *Atsik*, *Fium*, *Moharrak*, *Montfallot*, *Sijut*, *Abutig*, *Girgium*, *Negade* on *Girge*, and lastly the *Metropolitan* of *Abyssinia*. After the Bishops, the Archpriests are next in degree, and are very numerous amongst them; next to them come in order, the Priests, Deacons, Readers and Chanters.

As to their Office; on Saturday in the Evening after Sun set, the Priest attended by his Ministers goes to Church to sing Vespers, which last about an Hour; and those who are present sleep afterwards in the Church. They who do not sleep, smoke Tobacco and drink Coffee, or otherwise discourse about what they please. Two Hours after Midnight they say Matins, and afterwards Mass, to which many do resort. When they enter the Church, they take off their shoes, and kiss the ground near the Door of the Sanctuary; then drawing near to the Archpriest, they kiss his Hand, bowing that they may receive his Blessing. If the Patriarch be present, and do not officiate, he sits on a Throne raised above the Priests, having a Copper Cross in his Hand; and after all have made the usual Reverence before the Sanctuary, they make it again before the Patriarch, and kiss the ground near him, afterwards they rise and kiss the Cross and Patriarch's Hand.

Seeing most of these Ceremonies are common to all the Orientals, I shall insist no longer upon them, nor upon their way of celebrating Mass, which may be seen in the Relation of Father *Vansleb* ; besides, they differ but little from the *Greeks*, from whom they have borrowed a great Part of their Ceremonies. That which is observable, and which might be brought into practice in the *Latin Churches* is, that they have a Book of Homilies taken out of the Chief Fathers, of which they read somewhat, after the reading of the Gospel; and that serves as an Explication or Paraphrase upon the same Gospel, so that there is no need of Preachers to instruct them.

C H A P. XI.

Of the Belief and Customs of the Abyssines or Ethiopians.

SEEING we have treated at large of the Religion of the *Copties*, and that the *Abyssines* differ not from them therein, we shall not be long on that Subject.

Ancient *Ethiopia* is at present called *Abassia*, and the People who inhabit it *Abyssines*. They have but one Bishop to govern them, who is sent to them by the Patriarch of *Alexandria*, that resides at *Cairo* ; so that in all things they follow the Religion of the *Copties*, excepting some Ceremonies that are peculiar to them.

They

They have also a particular Language which they call *Chaldaick*, because they think it has been derived from *Chaldea*, though it be very different from the ordinary *Chaldaick*, and therefore it is called the *Ethiopian* Language. They use that Tongue in their Liturgies, and in other Divine Offices, though it be old, and different from the vulgar *Ethiopian*. They who understand *Hebrew*, may easily learn that Language, because there are many words common to both: yet it hath particular Characters; and whereas in the *Hebrew* Language the Points which serve for Vowels are not joy-
ned to the Consonants, in the *Ethiopian* Tongue there is no Consonant but which at the same time makes its Vowel.

The *Abyssines* have made many advances towards a Reunion with the Church of *Rome*. And there are several of their Letters written to Popes, of which the most considerable is (1) that of *David*, who takes the Title of Em-
perour of the greater and upper *Ethiopia* and many other Kingdoms, written to *Clement VII.* (1) *Epist. David. ad Clem. VII.*
to whom he made great Submissions, and protested that he would obey him. But it is certain that the *Ethiopians* have never had recourse to *Rome* and to the *Portuguese*, but for settling their Affairs, when they have been in Disorder; and that they have slighted them so soon as they were any ways successful, as may be seen in the Histories of the *Portuguese*, which need not to be mentioned in this Place. All Men know what became of *John Bermudes*, who was made Patriarch of *Ethiopia*, and consecrated at *Rome*; at the solicitation of the *Abyssines* themselves, who pretended that for

The Belief and Customs

(1) Alex. Menes.
Hift. Orient.

the future they would have no *Metropolitans* but such as should be sent them from *Rome*. But no sooner had they mastered their Difficulties, but that they rejected those Patriarchs, and sent to *Cairo* for a *Metropolitan* from the Patriarch of the *Cophries*, despising the Church of *Rome*, and abusing the *Portuguese* that remained in their Countrey, without any respect to the great Services which they had rendered them. (1) *Alexis Meneses*, whom we mentioned before, thought himself obliged to use his utmost endeavours for reconciling those People to the Church of *Rome*, and having taken the Title of Primate of the *Indies*, he pretended to extend his Jurisdiction also over *Ethiopia*. And therefore he sent Emissaries with Letters to the *Portuguese* living in that Countrey, writing at the same time to the *Metropolitan* of the *Abyssines*, whom he earnestly exhorted to submit to the Church of *Rome*. He farther urged, that he ought not to make any difficulty of obeying that Church, since the Patriarch of the *Cophries* and his whole Church, had lately submitted to it; which he proved by the very Acts and Instruments of that Patriarch's Legation, which are inserted in the End of the fifth Tome of the Annals of *Baronius*, whereof he sent him a Copy, but he knew not that the Court of *Rome* had been overreached in that Point, and that *Baronius* had too easily published these Acts under the Name of the true Patriarch of *Alexandria*, and of the Church of the *Cophries*.

Moreover, it is to be observed, that *Meneses* and many others are mistaken, when they accuse the *Ethiopians* of Judaizing in their Ceremonies,

remories, because some of them observed Circumcision ; that besides, they celebrated Mass on Saturday as well as Sunday, and that they abstained from Blood and Flesh that had been Strangled. The Circumcision of the *Ethiopi-ans* differs from that of the *Jews*, who look upon it as an indispensable Precept, whereas the former reckon it onely a Custome that relates not at all to Religion ; the Women amongst them being even Circumcised. This makes me think, that that Ancient Custome hath been onely introduced amongst them for rendering the Parts that are circumcised more proper for Generation. As to Saturday and things Strangled, that is not peculiar to the *Abyssines* : all the Oriental Church observes the same practice, without being lyable for that to the Censure of *Judaism* ; since Saturday, according to the Ancient Canons, is a Festival day as well as Sunday. And as to their abstaining from Blood, and Meat that hath been Strangled, it is a Constitution of the New Testament, which hath ever been observed in the Western Church. From this last remark, it may be concluded, that the Jesuit *Roderigo* ought not to have prest the *Cophries* so much in the Conference that he had with them, to lay aside all those Ceremonies ; and besides that, the *Coph-ties* did not speak sincerely, when they told him that they erred in their opinions concerning the Repudiation of Wives, Circumcision of Children, and their abstaining from Flesh that was Strangled. Besides these remarks, we are also to take notice, that many things are imputed to the *Abyssines* which are remote from their belief. For instance, it is alledged that they

they agree with the *Latins* as to the Proceſſion of the Holy Ghoſt; which is confirmed by the *Ethiopian* Liturgies Printed at *Rome*, wherein it is ſaid that the Holy Ghoſt proceeds from the Father and the Son. But we are not always to rely upon what is Printed at *Rome*: for it is certain that the *Abyſſines* differ not from the reſt of the Orientals touching the Proceſſion of the Holy Ghoſt.

Nor are we to believe neither, all that *Thomas à Jeſu* hath written concerning the belief of the *Abyſſines*; Nay and the (1) Acts that he hath inserted in his Book, touching their belief, are not always true, though the Confession of Faith which he produces comes from *Tecla* an *Abyſſine* Priest: for it ſaith expreſſy, that the Holy Ghoſt proceeds from the Father and the Son, which nevertheless is not their belief. It is likewise obſerved, that the *Abyſſines* believe that the Tranſubſtantiation of the Bread and Wine is made, when the Priest pronounces the words, wherein the *Latins* make the Conſecration to conſiſt. It is notwithstanding certain that the Liturgy of the *Ethiopians* is in that point agreeable to all the other Oriental Liturgies, and that the Conſecration is not performed, according to their opinion, but when the Priest invokes the Holy Ghoſt, in a particular Prayer, which is to be found in all the Miſſals of the Eastern Nations. I wave a great many other points, which are not altogether well expreſs'd according to the belief of the *Abyſſines*, eſpecially thoſe that relate to the Sacraments: but theſe miſtakes may eaſily be corrected by what we have ſaid before, when we ſpoke of other Oriental Nations; ſo that

we

we shall not insist any more upon that Subject; and it will be easie by that Method, to rectifie what *Brerewood* hath related upon the Credit of these Authours.

C H A P. XII.

Of the Belief and Customs of the Armenians.

THE Victories obtained by *Scha-Abas* King of *Persia* over the *Armenians*, within these late Years when he entred *Armenia*, have almost ruined that Church, which nevertheless still retains the Names of some Archbishopricks, Bishopricks and Monasteries, but which are, for most Part, in great Disorder. I have informed my self exactly enough of the Present State of the Church of *Armenia*, having had many Conferences upon that Subject with an *Armenian* Bishop, who took the Title of Bishop of *Uscovanch*, and who was at *Amsterdam* in the Year 1664. for Printing an *Armenian* Bible, according to the Commission he had from his Patriarch : For seeing the Manuscript *Armenian* Bibles were excessively dear, and that that hindered private Persons from reading the Scripture, the Patriarch took a resolution of causing it to be Printed. From that Bishop, who was called *Uscam*, I had the Memoirs of the *Armenian* Churches, which I have subjoined (1) at the End of this Book; and since that

(1) See the Collections at the End of the Book. F.

that time I have conversed with him freely at *Paris*; but having consulted him about several Points relating to the Theology of the *Armenians*, I found him not to be very skillfull in those matters. He died at *Marseilles*, whither he went by permission from the King to cause several *Armenian* Books to be Printed, for the use of his Countrey-men. The Cardinals of the Congregation *de propagandâ fide* at *Rome*, were surpris'd that a Liberty of Printing all sorts of *Armenian* Books had been so easily granted in *France*; because, perhaps, he might have caused bad Books to be Printed, which might have favoured the *Armenian* Sect. But his Conduct during the time that he was in *France*, was very respectfull towards the Church of *Rome*.

Now concerning the Belief and Ecclesiastical Discipline of the *Armenian* Church, no Man hath treated of it more amply than *Galanus*, in the Book which he published at *Rome* concerning the Reconciliation of the *Armenian* Church with the *Roman*. (1) That Book is divided into two Parts, of which the first is but an Abstract of the Histories of the *Armenians*: but seeing the *Armenians* have been divided amongst themselves for several Ages, and that they have had recourse to *Rome* in their Necessities, as well as the other Orientals, I have found these Histories not to be always sincere and exact. And therefore what I here take from *Galanus* touching the *Armenians*, I shall accompany with some Reflexions. The same Authour hath added Notes upon his History: but because he was an Emisary and wrote at *Rome*, we must not, before we have exami-

(1) Galan. Cler.
Reg. in Concil.
Eccl. Arm. cum
Rom.

examined him, give credit to all he saith. Nevertheless that Book contains a great many Curious things concerning the State and Religion of the *Armenians*.

It is to be observed then. I. That the *Armenian* Histories translated by *Galanus*, mention a certain Instrument of Reunion betwixt the *Roman* and the *Armenian* Churches under the Emperour *Constantine* and *Tyridates* King of the *Armenians*, *Sylvester* then possessing the See of *Rome*, and *Gregory* who is the great Patriarch of the *Armenians* possessing that of *Armenia*. But besides that there are many things in that Instrument which appear to be fabulous, it is probable that that Piece, as to the greatest part of it, hath been forged in the following Ages, especially in the time of *Innocent III.* when the *Armenian* Church sought to be reconciled to the Church of *Rome*. For there are in it ways of speaking concerning the Supremacy of Popes, which were not in use at that time. The *Armenians*, however, as *Galanus* observes, make use of that Instrument to prove the Antiquity of their Patriarchate, which was, according to them, erected by Pope *Sylvester*: And they have even alledged it in their Disputes with the *Greeks*. But that will appear to be a weak Foundation to those who know Ecclesiastical History, and shall consider the great extent of Jurisdiction that Pope *Sylvester* takes to himself in that Instrument.

II. All Men know that the *Armenians* are of the Sect of the *Monophysites*, who acknowledge but one Nature in Jesus Christ. But as we have already observed when we treated of the

the *Jacobites*; that is but an imaginary Herefie, consisting onely in the Ambiguities of words. And yet it occasions great Disputes at this day amongst the *Armenians*; for though they be for the most part ignorant in Divinity, yet they talk rationally of the Myſtery of the Incarnation, and of the Council of *Chalcedon* which they reject. We are to obſerve, however, that a good many *Armenians* are at preſent reconciled to the Church of *Rome*, whoſe Sentiments they follow, and that *Galanus* hath had a great hand in that Reconciliation in the time of Pope *Urban VIII.*

III. It is not true that the *Armenians* deny the real Preſence of Jeſus Chriſt in the Sacrament of the Eucharift, as (1) *Brerewood* from *Lang. and Rel. Chap. 24.* no good Authour does affirm: for the *Armenians* and Orientals have not diſputed ſo much about that Sacrament, as the *Latins* have, eſpecially ſince the time of *Berengarius*; and in reſpect the *Armenians* have never examined that difficulty, they have continued in the general Terms of the Change of the Symbols into the Body and Bloud of Our Lord. *Galanus*, who mentions ſome of their Synods, and the Diſputes they have had with the *Greeks*, takes no notice at all of that, but onely that they mingle no Water with the Wine in celebrating the Liturgy, and that they conſecrate in Unleavened bread, after the Manner of the *Latins*. What the ſame *Brerewood* affirms concerning Purgatory is to be underſtood according to what we have mentioned before of the *Greeks* and other Orientals; and it is very probable, that what is ſaid in the ſame place, that they deny that the Sacraments have the
Virtue

Virtue of conferring Grace, is the *Chimera* of some Scholaſtick Doctour, who imagined that the Orientals were acquainted with all the Niceries of the *Latins*. Nor do I think it true that the *Armenians* reſuſe to eat of all Animals that are eſteemed unclean in the Jewish Law, which *Brerewood* imputes alſo to the *Abyſſines*: But that which hath given occaſion to this Belief is, that the *Armenians* and *Abyſſines* with the reſt of the Eaſtern Chriſtians abſtain from blood and things ſtrangled; wherein there is no Superſtition.

It is to no purpoſe to enlarge upon the Belief of the *Armenians* who are not Latinized; ſince there hath been enough ſaid of that when we ſpoke of the *Jacobites*, from whom they differ in nothing but in ſome Ceremonies, and in what concerns Eccleſiaſtical Diſcipline. However, I think it will not be taken amiſs, if I give here a Catalogue of the chief Errours, which (1) a certain Latinized *Armenian* attributes to them; and that will ſerve for a Confirmation of what we have already alledged, and at the ſame time give occaſion of clearing ſome other Points. That Authour reproaches his Countreymen who are not reconciled to the Pope, that they follow the Errours of *Eutyches* and *Dioſcorus* concerning the Unity of Nature in Chriſt; that they believe that the Holy Ghoſt proceeds only from the Father; that the Souls of the Saints deſceaded goe not to Heaven, nor thoſe of the damned to Hell, before the laſt Day of Judgment; that there is no place called Purgatory and Hell; and that the Church of *Rome* hath no Supremacy over other Churches. He farther adds, that

(1) Joan. Her-
nac. apud Ga-
lan.

the *Armenians* detest the Memory of Pope *Leo*, and of the Council of *Chalcedon*; that they observe not the Festivals of Our Lord after the Manner of the Church of *Rome*; nor Fasts according to the Canons of the Church; that they acknowledge not seven Sacraments, inasmuch as they use not Confirmation, nor Extreme Unction; and more, that they are ignorant of the real essence of the other Sacraments; that at Mass they put no water into the Chalice; that they pretend that the Eucharist is not to be given to the People but in both kinds. He objects to them also their Custome of consecrating in Wooden and Earthen Chalices; that all Priests indifferently give absolution for all Sins, there being no reserved Cases amongst them; that they are subject to two Patriarchs, who severally take the Title of Patriarch of all *Armenia*; that the Curates and Bishops succeed to one another, as if their Dignities were Inheritances; that the Sacraments are bought and sold amongst them; that Divorces are given for Money, without any reason; that they make no Holy Oil for Baptism and Extreme Unction; and that in fine, they give the Communion to Children before they attain to the use of reason.

From this whole Catalogue it appears that the *Armenian* who is the Authour of all these pretended errors, was Latinized; for as we have observed before, most part of these Opinions are common to all the Christians of the East, in the Manner as we have explained them when we treated of the *Greeks*. The *Armenians* are, indeed, to be blamed that they are

are too scrupulously addicted to certain Fasts which they have in great Number, and that they are not exactly enough instructed in the Mysteries of Religion. There are none in the Eastern Church that set a greater Value upon Fasts than the *Armenians*; and to hear them speak, one would say that their whole Religion consisted in fasting. As to their obstinate Perseverance in celebrating the Festival of Our Lord's Nativity, and the Epiphany always on one and the same day; they seem not to be blameable therein; because it was a Custom long practised in the Church; and in effect the Epiphany or Apparition of Our Lord is properly nothing but his Birth.

The Title of Master or Doctour is so great amongst the *Armenians*, that they give it with the same Ceremonies that they confer Orders; (1) and they say that that Dignity imitates the Title of Our Lord, who was called *Rabbi*, or Master. These are the Doctours who are consulted in Points of Religion, and who decide in them. The Bishops being lookt upon rather as Persons proper for administering Orders, than as Doctours. These are also the Doctours who Preach in the Churches, and who are the Judges of Differences that happen betwixt private Persons. In a word, they hold the same rank amongst them, as the *Rabbins* did amongst the *Jews*.

The *Monastick* Order hath been also in great reputation amongst the *Armenians*, since the time that *Nierses* one of their Patriarchs introduced that of St. *Basil*: but since their Reunion with the Church of *Rome*, they have wholly altered their Rule, accommodating themselves

(1) Galan. in
Concil. Eccles.
Armen. cum
Rom.

The Belief and Customs

selves to that of the *Latins* ; and the *Armenian* whom we mentioned before to have made a Catalogue of Errours which he imputes to his Nation, being come to *Rome*, made a Vow that so soon as he returned home into the East, he and his Companions would live according to the Rule of St. *Austin*, and the Constitutions of St. *Dominick*. One *Bartholomew*, a Monk of St. *Dominick*, was the first that gave occasion to this Reformation not onely in Religion but Monachism. He made great Progresses in *Armenia* in the time of Pope *John XXII.* having by his Preaching drawn many Monks over to his Party, who were usefull to him in reuniting the two Churches. About that time was the Order of St. *Dominick* settled in *Armenia*, and these Monks were called *United Friars*, because of the new Reunion. This Order which was onely established to destroy the Ancient, got in a short time great Reputation ; insomuch that the *United Friars* built Monasteries not onely in *Armenia* and *Georgia*, but also on the other side of the *Euxine Sea*, especially at *Cassa*, which at that time was subject to the *Genoese*. But since the *Turks* and *Persians* are become Masters of that Countrey, the Number of the *United Friars* is much decreased ; and there remains but a few of them at present who have retired into the Province of *Nascivan* in the greater *Armenia*, where being at length, reduced to utmost Extremity, they have united themselves with the *Dominican* Monks of *Europe* ; and are at present subject to the General of that Order, who sends thither a Superiour Provincial.

They

They perform their Office in the *Armenian* Language, which is a rough Tongue, and but little known. Yet the Modern *Armenian* is different from the Ancient, and the People have much adoe to understand the Liturgy, and other Offices that are written in *Armenian*. They have the whole Bible also Translated into their Language, and that from the *Septuagint Greek*. This Translation of the Bible was made about the time of St. *John Chrysostome* by some of their Doctours who had Learned the *Greek* Language, and amongst others by one named *Moses the Grammarian*, and another called *David the Philosopher*. We may observe that the *Armenians* make one *Mesrop* an Holy Hermite to be the Authour of their Characters, who invented them in the Town of *Balu* near *Euphrates*, and lived in the time of St. *John Chrysostome*.

C H A P. XIII.

Of the Belief and Customs of the Maronites.

THE Jesuit (1) *Dandini*, who was sent by *Clement VII.* in Quality of Nuncio to the *Maronites* of Mount *Libanus*, hath written a Relation of his Travels in *Italian*, which hath been lately Translated into *French*; with Notes, declaring at large the Religion of those People. Seeing the Authour of these Notes

(1) *Girolamo Dandini nella sua missione Apostolica.*

hath played the Critick upon the Mistakes of that Jesuit, and of many others who have spoken of the *Maronites*, I thought I could not doe better, than here to give an Abridgement aswell of the Relation of the Jesuit *Dandini*, as of the Critical Remarks, from whence we may learn the Belief and Present State of those People.

It is hard to know exactly the Original of the *Maronites*. They who bear that Name pretend they derive it from one *Maron* an Abbot, whose life *Theodore* hath written, and who lived about the beginning of the fifth Century. This Opinion, which is followed by *Brerewood*,

(1) *Sacchini* in
hist. Societ.

is strongly confirmed by the Jesuit (1) *Sacchini*, who pretends aswell as the Modern *Maronites* do, that these People were never separated from the Unity of the Church, and that that which gave occasion of making them to be thought Schismaticks was, that the renewing of their Reconciliation to the Catholick Church hath been taken for a real Conversion to the Catholick Faith, and that the Errours which have been found amongst them, have been imputed to them, as if they had been the Authors of the same; whereas they were onely the Errours of Hereticks amongst whom they lived. But though this Opinion appear at first Glance to have some Probability in it, yet there is no ground for it; and the Testimonies

(2) *Eutyech.* in
Annal.

of *Euty chius* (2) Patriarch of *Alexandria*, of *Gulielmus Tyrius*, *Jacobus Vitricensis*, and many others, are evident Arguments to prove that that Nation hath really been of the persuasion of the *Monothelites*: and they who look upon *Monothelism* as an Heresie, ought also

to

to consider *Maron* as an Heretick, though the *Maronites* honour him with the Title of Saint in all their Offices. It is to be believed then, as a certain truth, that these People having been separated from the Church about the space of five hundred Years, abjured their Hereſie, whether true or imaginary, before *Aymeric* Patriarch of *Antioch*, who lived in the time of *Gulielmus Tyrius*. Before that time they professed that they acknowledged but one Will and one Operation in Christ, though they confessed there were two Natures in him.

The *Maronites* have a Patriarch who resides in the Monastery of *Cannubin* on Mount *Libanus*, and takes the Title of Patriarch of *Antioch*. He meddles not at all in temporal Affairs; but there are two Lords who take the name of Deacons or Administratours, who govern the whole Countrey being under the Dominion of the *Turk*, to whom they pay great Tributes. The Election of that Patriarch is made by the Clergy and the People, according to the Ancient Discipline of the Church: but since they have been entirely reconciled to the Church of *Rome*, he is obliged to take Bulls of Confirmation from the Pope. He, and his Suffragan Bishops never Marry; and it is to be observed that there are two sorts of these Bishops: for some are really Bishops, having a true Title and People whom they govern; the others are properly no more than Abbots of Monasteries, and have no Cure of Souls. These last wear not the Habit of a Bishop, nor any Mark of that Dignity; but they are cloathed like other Monks, though,

they are distinguished from them, by the Mitre and Crozier when they celebrate Mass. The Patriarch not being able alone to visit all Mount *Libanus*, hath always two or three Bishops about him; and besides the Bishops of Mount *Libanus*, there are others also at *Damascus*, *Aleppo*, and in the Isle of *Cyprus*.

As for the other Churchmen, they may all Marry before their Ordination; and the Patriarch himself not long since obliged the Priests to doe so, before he gave them Orders, unless they would become Monks: for the People who are jealous, are not pleased to see young Priests without Wives. However, since they have had a College at *Rome*, where part of their Churchmen are bred, they are allowed to live a single Life, without being molested for it. Before they studied at *Rome*, they were as ignorant as the common People, affecting no more but to learn to reade and write: And they passed for learned Men amongst them, who besides the *Arabick*, which is the Language spoken in the Countrey, had any Knowledge of the *Chaldaick* Tongue; because their Liturgies and other Books of Offices are written in that Language.

The *Monastick* Life is no less esteemed amongst the *Maronites*, than it is in all other places of the *Levant*. Their Monks are of the Order of *St. Anthony*: And it is probable they are a remnant of those Ancient *Hermites*, who inhabited the Desarts of *Syria* and *Palestine*; for they are retired into the most hidden and secret places of the Mountains, remote from all Commerce. Their Habit is mean and course, they never eat flesh, even in
their

their greatest sickness, and drink Wine but very seldom. They know not what it is to make Vows: but when they are received into the Monastery, one of the Monks holds a Book in his hand, and all he does is, to read in it somewhat that Concerns them, and admonish them of their Duty, for instance, that they observe continence; which is enough to preserve their Chastity without being ingaged to it by Vows, as those of the Church of *Rome* are. They have Goods and Money in property, which they may dispose of at their Death; and when they are weary of one Monastery, they goe to another, without asking their Superiours leave. They can perform no Ecclesiastical Function, such as preaching and confessing; so that they are wholly their own Men, having no spiritual Exercise in common for the service of their Neighbour. They work with their hands and cultivate the ground according to their Institution. In fine, they signally practise Hospitality, especially in the Monastery of *Cannubin*, where there is an open Table kept during the whole Year. We shall not here treat of their Belief, because it differs not from the other Orientals, except in that which caused their Schism, wherein they are no more at present, being entirely submitted to the Church of *Rome*. They even consecrate with Unleavened bread; but it is probable that they have taken up that Custome since their Reunion with the Church of *Rome*, though the Modern *Maronites* pretend that they never consecrated with Leavened bread.

Their Mass differed much from that of the *Latins*: But their Missal has been reformed at *Rome*, and they are prohibited to make use of any other Missal but of that which is reformed. They perform no Office without much censuring, especially at Mass, wherein they neither use *Maniple* nor *Stole*, as the *Latins* do, nor so much as *Chasables*, unless since they have been sent them from *Rome*; but instead of *Maniple*, they wore on each Arm a little piece of silken or woollen stuff dyed, which is sewed to the *Albe*, or even sometimes loose. The Priests say not Mass privately, as *Latin* Priests do, but they say altogether standing round the Altar, where they assist the Celebrating Priest, who gives the Communion to all, and to the Laicks under both Kinds: but the Emissaries of *Rome* daily introduce the Communion in one kind. They made not the Consecration to consist in these words, *This is my Body*, &c. *This is my Blood*, &c. But in more words which contained the Prayer commonly called the Invocation of the Holy Ghost. Nevertheless, at present, in that and many other things they follow the Sentiments of the *Latin* Divines, which have been taught them at *Rome*. As to the other Offices, they say them in the Church, whither they goe at Midnight to sing their *Matins*, or rather their *Nocturns*. They say their *Laudes* which may be called *Prime*, at break of day; their *Tierce* comes before Mass, after which they say their *Sixth*; their *Nones* are sung after Dinner; *Vespers* at Sun set; and at last, their *Compline* after Supper, before they goe to bed. Every Office is composed of a Preface, of two, three, and

and sometimes more Prayers, with a like Number of Hymns betwixt them. They have moreover proper Offices for Holy days, Lent, the moveable Feasts, and for other days. The Priests and other Churchmen who are in Holy Orders, think not themselves obliged to say the Office, when they cannot be present in the Quire, unless it be since the *Latins* have thought fit to oblige them to it.

Their Fasts differ much from ours; they onely observe Lent, and then they do not eat till two or three Hours before Sun set. They fast not in the Emberweeks, nor in the Vigils of Saints, or of any other Festival; but instead of that they have other abstinences which they strictly observe; for they eat no Flesh, Eggs nor Milk two days of the Week, to wit, Wednesday and Friday, and on these two days they taste not of any thing, before Noon; but afterwards, every one is free to eat as much and as often as he pleases. In the same manner they fast twenty days before *Christmas*, and the Monks prolong that Fast. At the Feast of *St. Peter* and *St. Paul*, they all fast during a fortnight, and as long at the Festival of the Assumption of the Virgin.

Bishops expect not the Emberweeks for conferring of Orders, as they do in the *Latin* Church; but they administer them indifferently on all Holy days: and before the late Reformation was brought in amongst them, they gave in one day to one and the same Man, the Orders of Lector, Exorcist, Acolyte, Subdeacon, Deacon, Priest, Archpriest and Bishop; and all in two or three Hours time. It is to be observed also, that they use as many Ceremo-

Ceremonies in making an Archpriest, as in conferring other Orders; and it seems they look upon it as an Order distinct from the rest.

They keep no Water in their Baptifmal Fonts, that hath been blest on Holy Saturday, for adminiftring the Sacrament of Baptifm; as is done in the *Latin* Church: but as often as any is presented to be baptized, they bless the Water, by saying a great many Prayers; then they dip the Person to be baptized three times in the Water, or besprinkle it thrice therewith, it being first a little warmed. Yet they pronounce but once the necessary words when they name the Person; they make no use of Salt: but they anoint not onely the Head, but also the Breast with their open Hands. They anoint also the Body before and behind from head to foot; and besides that Unction which is performed before Baptifm, they have another also after, which is properly the Confirmation of the Orientals: but since their Reconciliation to the Church of *Rome*, they have abolished it, that they may administer the Sacrament of Confirmation after the Manner of the *Latins*.

Heretofore they took no great care to confess before the Communion: but the Emiffaries of *Rome* have obliged them to it at present. All the Priests also were equal in Jurisdiction in Matters relating to Penance, before their Reformation. There were no cases reserved to the Patriarchs and Bishops. Neither before that time, did they use great Reverence towards the Sacrament of the Eucharist, which they kept in their Churches without any lamp-light,

light, shut up in a little box, and hid in a hole in the wall, or in some other place.

Nor did they then publish their Marriages in Churches, before the Ceremony was celebrated : nay, and for that they took all sorts of Priests indifferently, not thinking it necessary to have recourse to the Curate. There were besides, some who Married before the Age of 12. and 14. Years. And as to the Impediments of Marriage, they differ'd much from the present practice of the Church of *Rome*: for in counting the Degrees of Kindred, they reckoned not onely from the Head and first of the Line, but thought also that two branches springing from the stock, as two Brothers are, made two Degrees; so that imagining they Married not but in the sixth Degree, they married, in effect, in the third. On the contrary, they held that for an impediment which was none; for they suffered not two Brothers to Marry two Sisters, nor the Father and the Son to Marry the Mother and the Daughter.

They practise a certain Unction for the Sick, which they call *Lamp*, because, in reality, they make use of the Lamp-oil for it, in this manner. They make a little Cake somewhat bigger than an Host, wherein they put seven Matches twisted of little straws, and place all in a Basin with Oil, then reading a Gospel and an Epistle out of *St. Paul*, with some Prayers, they light all the Matches. That being done, they anoint with the Oil the Forehead, Breast and Armes of all that are present, and of him who is sick, saying at every Unction, by this Unction God pardon thy sins, strengthen and
cor-

corroborate thy Members, as he strengthened and corroborated those of the Paralytick. Afterward they let the Lamp burn so long as the Oil lasts; and seeing that Oil hath onely been blessed by a simple Priest, many have believed, that that Ceremony was not the Sacrament of Extreme Unction, since it is administered to those who are not dangerously sick. But they who are acquainted with the Oriental Theology, will easily be perswaded that those People had no other Sacrament of Extreme Unction, before the *Latins* reformed them: nor indeed is the word Extreme Unction any where in use but amongst the *Latins*, because they anoint not the sick but when they are at the Point of Death; a thing not observed amongst the Christians of the East.

Before I conclude this Discourse concerning the *Maronites*, I will here subjoin an abstract of
 (1) P. Besson, what (1) Father Besson the Jesuit hath observed in his Book entituled *La Syrie Sainte*, where he chiefly speaks of the *Maronites* who inhabit that Part of Mount *Libanus*, which is called *Quesroan*. This Jesuit thinks that the *Maronites* derive their Name from St. *Maron* a Syrian Abbot, and not from *Maron* the Heresiarch; and amongst other Arguments that he alledges to prove this, he saith that the *Maronites* have been accustomed after that the Clergy and People had chosen a Patriarch, to apply themselves to the Pope for obtaining his Confirmation. But he ought to have minded, that they had no recourse to the Pope before their strict Conjunction with the Church of *Rome*. He farther adds that *Johannes Damascenus* could not be ignorant of the Heresie of the

(1) P. Besson,
Syrie Sainte.

the *Maronites*, if they had really been Hereticks, because he was their Neighbour; and yet in the List that he makes of Heresies, he speaks not of them. But that was needless, seeing they are comprehended under the Heresie of the *Monothelites*.

The same Authour in a few words takes notice of what the Jesuit *Dandini*, and some others of the Society have done amongst the *Maronites*; which we have mentioned more fully with necessary Reflexions on it. All that can be said, is that that Emissary Jesuit, seems to me to be sillier than the rest, when he speaks of the Belief of the *Maronites*. And therefore I think there is no credit to be given to a Miracle which he relates as an evident Proof of the Orthodox Faith of the *Maronites*. He affirms that three Miles from *Cannubin*, near to a Village called *Eden*, there is a *Metropolitan* Church that goes by the Name of St. *Sergius*, and that above that Church there is a Chapel dedicated to St. *Abdon* and St. *Sennan*, where there is a Fountain of Spring-water, which runs under the Altar during Mass, the Day on which the Festival of those two Saints is celebrated. He says, besides, that though that Feast be moveable, falling always on the first Sunday of *May*, yet there is never any change in the course of that Fountain, which is always constant to the first Sunday of *May* even since the Calendar hath been reformed by *Gregory XIII*. But I make no doubt but that this is a made story, possibly to authorize the *Gregorian* reformation of the Calendar, which that People have on many occasions refused to admit. And the rather it appears to be supposititious,
in

in that the Authour assures us that that Fountain which runs during Mass, sends forth water in greater abundance, when the Priest elevates the Host; not minding that the Elevation is not in use amongst the *Maronites*, in the manner that it is practised amongst the *Latins*. However Father *Besson* relates this Miracle, as an evident Argument against the other Eastern Nations, for authorising the Devotion which the *Maronites* have towards the Church of *Rome*, and at the same time for confirming the Reformation of the Calendar. That Relation likewise affirms that the *Maronites* are of a very soft and sweet temper, and that they give good words at least, promising to doe what ever they are desired; that it is often in their Mouth, that God is bountifull, and that he will prosper the thing that is proposed to them; and that they frequently pronounce the Name of God, or some of his Attributes. But as these People are of a good and easie Nature, adds the same Authour, so they are also very inconstant. After they have heard a good Sermon, you shall see them fully resolved to be converted, and to make an exact Confession of their Sins; but when they are to come to performance, they appear insensible. Their Women, are indeed, very modest, but the greater they are in Quality, the less they come to Church: insomuch that to enhance the Quality of a Lady, they say of her, that she never hears Mass but on *Easter-day*; nor does that happen yearly neither. When a Maid is Married she keeps at home two years without going to Mass, and in the mean time she frequents the Baths and Weddings.

Weddings. It seems they are banished the Churches, as the Mahometan Women are excluded the Mosques. There is nevertheless a Monastery of Nuns of the Order of St. *Anthony*, who are held in great Reputation of Sanctity. Their whole Fabrick is hardly any more than a Church, where these Nuns are lodged, like Pigeons in their Nests, in little odd holes made betwixt the Arch and the Floor. These little Cells are so low that they cannot stand upright in them, and hardly is there room enough to hold their Bodies. All their employment is to sing the Office, Meditate, Pray and Work. Their Prayers begin about two in the Morning; and they work from day break, busying themselves in cultivating their Gardens, and the Grounds of their Monastery.

In fine, Father *Besson* assures us in the second Part of his Book, wherein he shews the great Antipathy that is betwixt the *Syrians*, and the *Franks*, that in *Syria* they say commonly but one Mass a day, even on Sundays; that they have but few Altars, and fewer Priests; that all, except the *Maronites*, consecrate with Leavened bread; that the Priests who celebrate not, are notwithstanding present at Mass, and take their places, but in an ordinary Habit, unless they be those that serve as Deacons and Subdeacons; and lastly, that all communicate in both kinds, except the *Maronites*, whose Priests that communicate without celebrating the Liturgy, receive a little Piece dipt in the Bloud of Our Lord.

C H A P. XIV.

A Supplement to what hath been said concerning the Maronites.

THough what hath been mentioned before relating to the *Maronites*, seems to be built upon good grounds, yet a Learned *Maronite* Professour of the *Arabick* Language in the College *Della Sapienza* at *Rome*, hath used all his endeavours to prove that his Countrey was never guilty of the Heresie that it is accused of, and that *Maron* was really Orthodox and a Saint, and not an Heretick. *Gabriel Sionita*, and since him *Abraham Ecchellenfis*, formed also a design of making an Apology for those of their Nation, and for their pretended St. *Maron*; but these Apologies have not appeared abroad in the World. *Faustus Nairon*, the Kinsman and Successour of *Abraham*, hath lately undertaken to make that Apology in a (1) Dissertation Printed at *Rome*, wherein, according to the common Opinion of the *Maronites*, he proves by the Testimonies of *Theodoret*, St. *John Chrysostome* and some other Authours, that *Maron* from whom the *Maronites* take their Name, is the same who lived about the year 400. and who is mentioned in the *Menology* of the *Greeks*. He adds that the Disciples of that Abbot *Maron* spread themselves over all *Syria*, where they built several Monasteries, and amongst others a very famous one called by the Name of *Maron* near the

(1) *Dissert. de origine, nomine ac relig. Maron. Autore Fausto Nairone. Edit. Rom. Anno 1679.*

the River *Orontes*. This Authour farther pretends, that all those *Syrians* who were not infected with Heresie, sheltered themselves with the Disciples of Abbot *Maron*, whom the Hereticks of those times called *Maronites* for that reason. It were to be wished that *M. Nairon*, had brought Arguments of less distance from those times to prove that Opinion; and I think we ought not absolutely to give credit to the Authority of *Thomas* Archbishop of *Kfarlab*, who lived, as it is pretended, towards the Eleventh age, though he was of the Sect of the *Monothelites*: For if these Authours be carefully examined, they will not be found very exact in matters of History, and most frequently they relate for Matters of Antiquity, what happened in their own time, and which they have even drawn out of the Books of the *Maronites*, since their Reconciliation with *Rome*.

That which hath greatest appearance of truth in the Apology of *M. Nairon* for those of his Countrey, is the Argument he uses against the Testimony of *Gulielmus Tyrius*, who is an Authour exact enough, and who hath spoken of the Heresie of the *Maronites*, as an ocular witness. He affirms that *Gulielmus Tyrius* took most part of his History, out of the Annals of *Said Ebn Batrik*, otherwise called *Eutyckius* of *Alexandria*; and seeing *Eutyckius* is not very exact in a great many matters of fact which he relates, it is not to be thought strange that *Gulielmus Tyrius* hath fallen into the same mistakes. *Eutyckius*, says *M. Nairon*, affirms that *Maron* the *Monothelite* lived in the time of the Emperour *Mauritius*; and nevertheless *Mo-*
L
nothelism

notbelism was not as yet known at that time. But if the Authority of the *Arabian* Historians be rejected, because of their not being exact in Chronology, there is not one of them but must be wholly laid aside. The Authority of *Gulielmus Tyrius* is not so much made use of in the matter in hand, for what he relates out of the Annals of *Eutychius*; as for his own Testimony, speaking of a thing that happened in his own time, under *Aymeric* Patriarch of *Antioch*, who made the *Maronites* of that Countrey abjure their pretended Errors.

(1) *Quaresm.*
in dilucid.
Terra sancta.

There is no likelihood of truth in the story that *M. Nairon* alledges, and which hath been already mentioned by (1) *Quaresmus*, to wit, that *Maron* went from *Antioch* to *Rome* with a Legat or Envoy of Pope *Honorius*, who created the same *Maron* Patriarch of *Antioch*, because of his Orthodox faith. I pass over some other Acts of this nature, which are not to be found but in *Arabick* Books written since the Reconciliation of the *Maronites* to the Church of *Rome*. The least knowledge in Ecclesiastical History is enough to convince us that these Histories have no ground in Antiquity, and that the *Maronites* and other Eastern People who are unskillfull Criticks in Historical Learning, have referred to Ancient times, what hath been onely in use amongst them for some latter Ages. According to this Principle, we must not easily give credit to the Authority of *Joannes Maron*, whose (2) Commentary upon the Liturgy of *St. James*, is not so very Ancient as some would have it, seeing it contains matters of fact that are Posterious to it by many Ages.

(2) *Joan. Maro.*
Comm. in Li-
turg. St. Jacobi.

Ages. After all, the *Maronites*, who pretend to have always preserved the Purity of their Faith, cast the errors that are to be found in the works of their own undoubted Authours, upon their Neighbours who were Hereticks, that had sown these errors amongst them, and who had even won over to their Sect some of the *Maronites* themselves: And so, though the *Maronites* pretend that they have always preserved the true Faith, yet they cannot deny but that some of their Nation, have entertained the Sentiments of the *Jacobites*, (1) *Petr.* in the Patriarch of the *Maronites*, in a Letter *Epist. Arab. ad Card. Carraff. Anno, 1578.* which he wrote to Cardinal Carraffa, says that the errors which occur in their Books, ought to be imputed to their Neighbours: but the (2) present Patriarch writing to M. *Steph. Petr. in Epist. ad Fault. Naw. Ann. 1674.* *Nai-ron*, affirms that they have preserved many Books that are free from all these errors; and gives us hopes of a Volume of Oriental Liturgies which he pretends to reconcile with the *Latin* Mass. That must needs be a very usefull Work, and will clear to us a great many matters of Fact concerning that affair, which lye as yet wrapt up in obscurity.

C H A P. XV.

Of the Religion and Customs of the Mahometans.

THE Religion of the *Mahometans* being for most part but a medly of the Christian and Jewish Religions, we have thought it pertinent to give an Abridgment thereof in this place, to the end that they who travell into the *Levant*, may lay aside a great many prejudices that they have conceived against that Religion, and that they may consider that it is indebted to the *Jews* and *Christians* for all the good that is in it, especially in relation to Morality. *Mahomet*, who was perswaded that all Religion ought to be founded on the word of God, and not upon the Dictates of Men, was obliged to take to himself the Title of God's Messenger; and the more to impose upon Christians, he feigned himself to be that *Paraclet* or Comforter promised in the Gospel. Nay he hath borrowed part of their Maximes, and acknowledg'd Our Lord to be a great Prophet inspired by the Spirit of God. On the other hand, being willing also to gain the *Jews*, and of these two to make but one more perfect Religion, he hath brought into his pretended Reformation a great part of Judaism: and that makes the *Mahometans* pretend, that the two Laws, aswell that of *Moses* as that of Our Saviour, are at present abolished, and that so, Men are obliged to embrace *Mahometanism*,

if

if they would be true Believers. They confess that both these Laws have been grounded upon the word of God ; but still add, that they are no longer in force, since he hath empowered *Mahomet* to reform Religion. There are even some *Mahometans* who affirm, that neither the *Jews* nor Christians can have certain and infallible Principles of their Religion, because their Sacred writings have been corrupted. The *Jews*, say they, lost their Law and all their Holy Books during the time of the Captivity in *Babylon*, and what they call Canonical Books, are not so indeed, but onely some scraps of those Ancient Books which the *Jews* have pieced together, as well as they could after their Captivity. As for the Christians, they say that the Books of the New Testament have been corrupted by the different Sects, that have arisen amongst the same Christians.

Mahomet then feigned, that during the space of 23 Years, God sent him by the Ministry of the Angel *Gabriel*, a certain Number of Pieces of Writing, whereof he composed the Book which is called the *Alcoran* ; and that Book is to them the Holy Scripture, being the chief ground-work of their Religion. But as among the *Jews*, besides the 24 Books of Scripture, there is also the *Talmud* which contains their Traditions ; so the *Mahometans* have their *Affonna*, that declares to them the Traditions which they are to follow. They have likewise Expositions on those Books, to which they submit ; and besides, they distinguish, as well as we, that which is of Precept, from that which is onely Advice.

The Belief and Customs

The Chief Article of their Belief is founded upon the Unity of God; and therefore it is their ordinary saying; *There is no other God but God; God is one*; and they call those Idolaters, who acknowledge any Number in the Deity, thereby, condemning the Trinity of Persons which the Christians acknowledge to be in God.

The second Fundamental Article of their Religion consists in these words, *Mahomet is the Messenger of God*. By that they pretend to exclude all other Religions, because they say that *Mahomet* is the most excellent, and last of all the Prophets whom God was to send to Mankind: And as the *Jewish* Religion was abrogated by the coming of Jesus Christ, so, in their Opinion, the *Christian* Religion was not to subsist any longer, after the appearance of their Prophet *Mahomet*.

They who introduce a new Religion, ought to shew some Miracles, that so their words may be the better believed. And therefore the *Mahometans* attribute some to their Legislatour. They affirm that he made water flow out of his Fingers, and that pointing to the Moon with his Finger he clave it asunder. They say also, that Stones, Trees and Beasts acknowledged him to be the true Prophet of God, and that they saluted him in these Terms, *You are the true Messenger of God*. They farther affirm, that *Mahomet* went in one Night, from *Mecha* to *Jerusalem*, from whence he ascended up into Heaven, where he saw Paradise and Hell; that he talked with God, though that be an Honour

nour reserved to the Blessed after their death; and that, in fine, he came down from Heaven the same Night, and was again in *Mecha* before Day.

Besides the Miracles of *Mahomet*, the *Mahometans* ascribe some also to their Saints, but with this difference, that they are not to be compared to those of their Prophet. They speak very well of God and his Perfections, removing from him every thing that can mark the least imperfection. They acknowledge Angels who execute the Commands of God, and affirm that there is no distinction of Sex amongst them. They farther add, that these Angels differ in Dignity, and that they are appointed for certain Offices aswell in Heaven as on Earth; and that, in fine, they write down the Actions of Men. They attribute extraordinary Power to the Angel *Gabriel*; to wit, that he can in the space of an Hour come down from Heaven to Earth, and overthrow a Mountain with one Feather of his wing. The Angel *Azrael* is appointed to take care of the Souls of those that dye: and another named *Ezraphil* holds a great Trumpet always at his Mouth, ready to sound to the Day of Judgment. It would be needless and tedious to mention the Employments of the other Angels. They believe the General Resurrection of the Dead, and reckon up all the Signs that are to precede it: For then they pretend an *Anti-Mahomet* shall come, that Jesus Christ shall descend from Heaven to kill him, and establish the *Mahometan* Religion; to which they add a great many more Extravagances concerning *Gog* and *Magog*, and the

The Belief and Customs

Beast that is to come out of *Meccha*. They affirm besides, that at that time all living Creatures shall die, that the Mountains shall fly in the Air like Birds, and that, at length the Heavens shall melt and drop upon the Earth. Nevertheless they say that some time after, God shall renew the Earth, and then he shall raise the Dead, who shall appear stark naked from Head to Foot; but that the Prophets, Saints, Doctors and Just Men shall be clothed with Garments, and carried by Angels and Cherubims to the *Empyrean* Heaven; that for the rest, they shall suffer Hunger, Thirst and Nakedness, and that the Sun coming within a Mile over their Heads, they shall sweat in a strange manner, and endure many other Torments which we mention not. I shall onely observe, that they extend not the Pains which all are to suffer with Proportion to their Sins, beyond fifty thousand Years. Farthermore it is not onely amongst us that St. *Michael* is to be seen holding a Balance in his hand to weigh the good and bad Actions of Men, the *Mahometans* affirm also, that at the Day of Judgment there will be a Balance, wherein good and evil are to be weighed; that they whose good Deeds shall weigh more than their bad, shall goe into Paradise; and that, on the contrary, they whose Sins are more heavy than their good Actions, shall goe into Hell, unless the Prophets and Saints intercede for them.

This Belief of the *Mahometans* concerning Paradise and Hell, comes pretty near that of the *Jews* and Christians, especially of the Orientals. 'Tis farther to be observ'd, that they
 acknow-

acknowledge a kind of Purgatory; for they hold that they who dye in the Faith, whose Sins nevertheless have been heavier than their good Actions, and who have not been assisted by the Intercessions of the Just; they hold, I say, that these shall suffer in Hell in Proportion to their Sins, and that afterward, they shall goe into Paradise. And much after the same manner the Eastern Church acknowledges also a Purgatory, without admitting any other place besides Hell.

Besides that General Judgment wherein the *Mahometans* believe that God himself in Person, shall make all Men give account of their Actions, they acknowledge also a particular Judgment, which they call the Torment of the Grave; and that Judgment, in their Opinion, is performed in this manner. So soon as any one is dead and buried, two of the greatest Angels, of which the one is called *Munzir*, and the other *Nekir*, come and interrogate the dead Person, asking what Belief he has concerning God and the Prophet, and concerning the Law and the *Kiblê*, that is to say, to what side one is to turn in Praying to God. The Just are then to answer, Our God is he that hath created all things: our Faith is the *Musfulman* and Orthodox Faith: and the true direction of our Prayers is the *Kiabé*. Unbelievers on the contrary not knowing what to answer, are condemned to suffer great Pains.

In the General Resurrection, they pretend that those who are destin'd for Paradise, shall, before they enter into it, drink of the water of certain Fountains appointed for that purpose, and that every Prophet shall have his Foun-

Fountain or particular Source, where he and his followers shall drink. The Fountain where *Mahomet* and all of his Sect are to drink, shall be much larger than that of all other Prophets, and shall contain in length as much extent of ground as one can travell in a Month. there shall be, say they, on the brinks of that Fountain, more Lavers than there are Stars in the Firmament, and its water shall be sweeter than Honey, and whiter than Milk. They who once drink of it shall never thirst again.

It is very probable that all these things are rather Parables than true Relations: And therefore we are not always to take literally what we find in the Books of *Mahometan* Doctours and other Orientals; in which sense we ought to understand a great part of that which they say of Paradise and Hell. For instance, in the Description they make of Paradise, they affirm that it is all full of Musk; that its Buildings are of Bricks of Gold and Silver; that they who have once entered into it, never come out again; that their Cloaths never wear out; that all sorts of delicious meats are there; and that whatever one desires to have, comes ready drest to their hand; that none are subject to sleep in that place, nor to the other Necessities of the Body; that there are Divine and Celestial Women and Virgins there, who are free from all incommodities. And in this manner they describe their Paradise. As for Hell, they say that Unbelievers shall there remain Eternally with the Devils; that they shall be tormented by Serpents bigger than Camels, and Scorpions greater than Mules, as well

aswell as by Fire and Scalding water ; that being burnt and turned into a Coal, God shall raise them again for fresh Sufferings, and that so their Torments shall never have an end.

They commonly believe Predestination, and say that good and evil onely happen because God hath so ordained. He hath, say they, from all Eternity written on a Table, the things that are, and are to be, and it is impossible that they can be otherwise. The unbelief and wickedness of the Infidel are as much according to his Knowledge and Desire, as the Obedience and Faith of the Believer. They farther say, that if it be asked why God hath created the wicked and unbelievers, we are to answer, that it does not become us to inquire too curiously into the Secrets of God ; that he does what he pleases, and no man ought to ask the reason of what he does. And therefore a true follower of *Mahomet* ought to say, I believe in God, in his Angels, in his Books and in the Day of Judgment. I farther believe that good and evil happen according as he hath ordained, and that, in fine, it is he that hath created both.

As to Believers who dye without repentance, they maintain that they continue in suspense after their death, and that God disposes of them according to his good Will and Pleasure ; that some he pardons, and condemns others to suffer the Punishment which they deserve because of their Sins, being still assured to goe into Paradise after the Expiation of their Crimes. They are, in fine, perswaded that God pardons all sorts of Sins, except Atheism and Idolatry : and that is the reason why in
the

the Prayers they make for the dead, they pray for the wicked aswell as for the good. They have a great esteem for Prayers, Charity, and other pious Actions that are performed for the dead, because that contributes to the Comfort and repose of Souls. They have a kind of Office appointed for that purpose, where are set down the Prayers to be said at Buryings, and the *Surrâtes* or Chapters of the *Alcoran* that are to be read at the Grave of the deceased ; which reading being done, they who have been employed in that Office, say with a loud voice, *With all our heart we give to this Person deceased, the Merit of all our reading.* It is not out of Vanity that they erect Tombstones over their Graves, but that Passengers may remember to pray to God for the rest of their Souls.

The *Mahometans* not onely perform the internal Acts of Faith, but also accuse themselves of all their Sins, which they confess in the Presence of God, and to him alone. Penance, say they, is but Repentance for the Sins which we have committed, with a firm resolution not to fall into the like again.

Their Morality consists in doing good, and eschewing Evil: which is the reason why they examine very carefully the Nature of Virtues and Vices ; and their Casuists are no less subtle than ours are. I shall here mention some of their Principles, whence we may the more easily judge of their Morality. They are so perswaded that all Actions which are not accompanied with Faith, are Sins, that they maintain that he who denies it, loses the Merit of all his good Works; that as often as he lies with

with his Wife, he commits so many Adulteries ; in a word, that all he does during that time cannot be acceptable to God, untill he hath repented of his Sin ; and that then he becometh a *Mussulman* or Believer anew, and must marry again a second time : and if he hath made the Journey to *Mecha*, he must make it over again, because all his good Actions have been blotted out by that denial ; and Repentance cannot again revive them.

When they demand any thing of God in Prayer, they are to resign themselves wholly to his Will, and say to him, O my God, I beg of thee, not to grant what I ask, if it be not for my good. And when they have obtained of God the favour they desired, they ought to thank him, confessing themselves unworthy of the Mercies they have received, and that of themselves they are able to do nothing.

They recommend nothing so much, as trust and confidence in God, whom they acknowledge to be their onely support ; and they particularly praise Humility, which, according to them consists, in esteeming others more than themselves.

They give excellent Precepts for bridling the Passions, and shunning Vice. If thou wouldest, say they, have Hell shut its seven Gates, take heed thou sin not with thy seven Members, which are the Eyes, the Ears, the Tongue, the Hand, the Foot, the Belly and the Privities which they dare not name : and they reckon up all the particulars from which every one of these Parts ought to abstain. Slander and Backbiting is one of the Vices against which
they

they most declame ; and there is nothing they so much condemn as the Censurings of other People, even when they are true. Upon that Principle they ground this Maxime, that we ought not to speak of things that are hidden from us. For instance, they forbid to say, such a Man is dead, or shall dye in the Faith, because it belongs not to us to judge of things which God hath concealed : that, say they, can be done onely, when the Prophet hath spoken of them ; and so it may be affirmed, that *Abubekir*, *Homer*, *Osman* and *Haly* deserve Paradise. For the same reason also, they say, that it is not lawfull to say that such a Person is dead in Unbelief, or that he deserves Hell ; unless they speak of those who are expressly mentioned by the Prophet, as the Devil, *Abusabeek* and *Abugehel*.

I wave the rest of their Morals, in respect that what I have alledged is sufficient to shew the Nature of it ; and I dare affirm it is not so remis as that of some Casuists of our Age. Onely let me add, that they have a great many good Precepts concerning the Duties of Private Persons towards their Neighbour, wherein they also prescribe Rules of Civility. They have also written of the Duty of Subjects towards their Prince ; and one of their Maximes is, that it is never lawfull to kill him, nay nor to speak ill of him under Pretext that he is a Tyrant.

The Devotion of the *Mabometans* extends even to Holy Names : as when they pronounce the Name of God, they must bow, and add thereunto, most High, most Blessed, most Mighty, most Excellent, or the like. If one
has

has pronounced the Name of *Mahomet*, he must add, may God augment his Graces: to the Names of other Messengers, they add, that God is satisfied with them. And, lastly, to the Names of other Doctours, they add, may the Mercy of God rest upon them.

There are no Monachal Constitutions that so much oblige Monks to obey their Superiour, as the Precepts of the *Mahometan* Doctours oblige Disciples to respect their Masters, whom they ought to obey in all things, without gain-saying, and in whose Presence they are not to speak too loud.

As they distinguish that which is of Divine obligation from what is onely of Humane Constitution, and that which is of Precept from that which is onely of Council; so there are to be found amongst them Devout People that obey Councils as punctually as Commands, as for instance, to goe to Prayers at Nine in the Morning, which is not of obligation, to prostrate themselves there twice at least, or eight times at most. In fine, the *Mahometans* besides their Belief and Morality, have also their Ceremonies, which they strictly enough observe. To distinguish them from the *Jews*, who are obliged to goe to Prayers but three times a day, *Mahomet* obliges his Followers to pray five times a day, as a Mark of greater Sanctity. They have a great many Traditions about the manner of praying, which would be tedious to relate.

They have some Prayers that are necessary upon Divine obligation, and others onely of Counsel and Decency. There are some Conditions which being neglected, render the Prayer

Prayer invalid. For instance, in the Noon and Afternoon Prayers, which are of Divine obligation, they must read them with a low Voice; but in that which is said in the Morning, and at Night before they go to bed, it is to be read aloud, if there be an *Imam*, that is to say, a Priest present. But if one pray alone, it is a Matter indifferent. Moreover, the Men ought at first to lift up their Hands to the Tip of their Ears, and the Women onely to their Jaws. When one standeth having the Right Hand upon the Left, if he be a Man, he ought to place his Hands below his Navel; and if she be a Woman, she is to put them upon her Bosom. To pray with Order, they must accompany the *Imam* with a low Voice, and imitate all he doeth. I should be too tedious if I would reckon up the particular Postures they have in praying, especially when they prostrate themselves, and touch the ground with their Forehead and Nose: that is better understood by seeing them when they themselves are at Prayers.

Their Modesty at Prayers is so much the greater, that they are obliged to observe a great many things, if they expect to be heard: for their Prayers are esteemed ineffectual, if they talk or laugh in time of Prayer so as they may be heard; it is the same, if they weep too loud, by reason of any Misfortune that hath befallen them, or for other Causes, unless it be because mention hath been made of Paradise or Hell, for then the Prayer is nevertheless good. There are also a great many other Cases which render their Prayers null, as to scratch three times in one Place, to pass be-
fore

fore the *Imam* during a Prostration, to advance or goe the space of two ranks, to turn their Face from the *Kiblê*, to begin a Prayer, when they hear the *Imam* begin another, to commit any mistake in reading, to salute any one voluntarily ; for if it happen by inadvertency, the fault is expiated, by making a Prostration, which is the usual Penance in that case.

They are moreover prohibited to pray to God in a habit, wherein they commonly work at home, and in which they would not pay a visit to Persons of Quality. Nor can they pray to God before the fire, though they are not hindered from doing it by a Candle or Lamp. But we should never make an end, if we mentioned exactly all that they are prohibited to do during the time of Prayer. Let us now say somewhat of their Washings. Amongst the *Mahometans* it is of Divine Obligation, to wash the Mouth, the Face, and then the whole Body : and the Tradition of *Mahomet* enjoyns, that this Ablution be made with intention of doing so ; that for better cleansing the Body, Water is to be poured three times upon it, beginning from the right Shoulder to the left, then upon the Head, and afterwards upon all the parts of the Body. If one break wind during the *Abdest*, or Ablution, all that hath been done is good for nothing ; for then the Ablution is null.

They reckon amongst the Commands of God, the washing of the Face once and the Arms up to the Elbow, to wash the fourth part of the Head and the Feet once : and the tradition of *Mahomet* ordains the Hands to be washed three times, the Teeth to be cleansed with a certain

M

kind

kind of Wood, and the Mouth after that to be washed three times, and the Nose as often, without interruption after one hath once begun ; then the Ears are to be washed with the rest of the Water that was used for the Head. They are always to begin their washings by the right side: and when they wash their Hands or Feet, they are obliged to begin with the Fingers and Toes. There are many things also that render these Ablutions null : but we have insisted but too long upon these Ceremonies.

What I have hitherto said of the Religion of the *Mahometans*, is extracted out of a Book of *Mahometan* Divinity written by one of their Doctours who lived in the last age. That Doctour professes to follow the Doctrine most generally received at *Constantinople*, and the most approved by good Men. This is worth the observing , because the *Mahometans* are divided into a great many Sects, not to speak of the *Persians*, who differ much from the *Turks*. And that we may have some knowledge of these Sects, I shall relate what that *Mahometan* Divine hath judiciously said of them, and which deserves to be taken notice of.

He affirms that the matters which concern their Religion are indeed, written in their sacred Books; but that there are part of them which are obscure and hard to be understood, and that none but the Learned can dive into them : which has been the will of God, to the end that the Learned should busie themselves in the study of these Books, and teach his mind to others. Seeing these Books are obscure, the Interpreters happen many times to mistake ;

mistake; but their Errours are not Sins, and it is even the will of God that they who have not applied themselves to study, should follow the judgement of Doctours, without examining too scrupulously, whether or not they tell the truth, because it is their part to submit; and if they be deceived, they are not therefore guilty of Sin.

Those who came after *Mahomet*, though they have written many things for the Confirmation and Explication of the Law, yet they could not write all; besides that, there was no great Necessity for it in those times, when there were not so many Novelties, and so many Cases of Conscience, as have happened since. But after that the number of Believers encreased, they began to be divided in opinions, and it was Necessary that some should apply themselves to the study of the Law, that they might digest into writing the Precepts which they drew out of Divine Books. And that gave occasion to the different Sects of Doctours: for every one explained the Law according to their Capacities and Talents, and gave their Interpretations to the People. So that, in a short time the People were divided into Factions: some followed *Abuhanisé*; others *Chasibé*; some *Maliké*; others *Abmed*; others again *Dudzabimé*; In a word, the number of these Doctours was very great, and hath continued so to this present.

After all, these Sects have all the same belief as to the Fundamentals of the Faith, but they differ much one from another as to Morals and Ceremonies: which diversity, say they, has undoubtedly come to pass by the permission of God; so that there is no danger to their followers,

followers, for there is no Sect wherein one may not be saved. However, the Sect of *Abuhanisè* is to be preferred before all others, because he, being the most Ancient and best instructed, hath explained the difficulties the best of any; and he ought to be followed especially in what concerns Morals; and therefore it is more meritorious to follow his Sentiments, than those of the other Doctours that came after him. In that sense these words are to be understood, *I am of the Sect of Abuhanisè in what relates to Actions, the Worship of God and the Ceremonies. I receive all that he hath drawn from the Word of God and Traditions. I have chosen his Opinions for regulating my Actions.* Thus ye have in a few words the Sentiment of our *Mahometan* Doctour concerning the Sects which are very numerous in his Religion, and which occasion no Schism nor Division that can be prejudicial to the State: For the Fundamental Articles of *Mahometanisme* consist onely in Professing that there is but one God, and that *Mahomet* is his Messenger, in being exact in Prayers and Almsdeeds, in performing the Pilgrimage to *Mecha*, and in observing the Fast of *Ramazan*. These five Principal Articles contain others of less importance: for that of Prayer ought always to be attended with whatever can render the Prayer pure, such as are Ablutions; and Circumcision also belongeth to that External Purity which ought to be the Sign of the Internal. I might enlarge more on this Subject: But I think what I have already mentioned will be sufficient to make known the Religion of the *Mahometans*.

A List of the Churches depending on the Patriarchate of Constantinople, composed by Nilus Doxapatrius, and related by Leo Allatius. lib. 1. de Conf. Eccl. Occid. & Orient. cap. 24.

A.
P. 2.

- | | |
|--|--|
| 1. Ἡ Καισαρεία τῆ Καππαδοκίας ἔχουσα Ἐπισκοπὰς 8 | 1. Cæsarea Cappadociæ habens Episcopatus 8 |
| 2. Ἡ Ἐφεσος τῆ Ἀσίας ἔχουσα Ἐπισκοπὰς 34 | 2. Ephesus Asiæ habens Episcopatus 34 |
| 3. Ἡ Ἡράκλεια τῆ Θράκης τῇ ἐν Εὐρώπῃ ἔχουσα Ἐπισκοπὰς 15 | 3. Heraclea Thraciæ in Europa, habens Episcopatus 15 |
| 4. Ἡ Ἀγκυρὰ τῆ Γαλατίας ἔχουσα Ἐπισκοπὰς 8 | 4. Ancyra Galatiæ habens Episcopatus 8 |
| 5. Ἡ Κύζικος τῆ Ἑλλεσποντίας ἔχουσα Ἐπισκοπὰς 12 | 5. Cyzicus Hellesponti habens Episcopatus 12 |
| 6. Ἡ Σάρδεις τῆ Ἀσίας ἔχουσα Ἐπισκοπὰς 25 | 6. Sardes Asiæ habens Episcopatus 25 |
| 7. Ἡ Νικομήδεια τῆ Βιθυνίας ἔχουσα Ἐπισκοπὰς 12 | 7. Nicomedia Bithyniæ habens Episcopatus 12 |
| 8. Ἡ Νικαία τῆ αὐτῆς Βιθυνίας ἔχουσα Ἐπισκοπὰς 6 | 8. Nicæa ejusdem Bithyniæ habens Episcopatus 6 |
| 9. Ἡ Χαλκηδὼν τῆ αὐτῆς Ἑπταρχίας ἀνεὺ ὑποκειμένων 5 | 9. Chalcedon ejusdem Provinciæ sine subditis. |
| 10. Ἡ Σίδη τῆ Παμφυλίας ἔχουσα Ἐπισκοπὰς 16 | 10. Side Pamphyliæ habens Episcopatus 16 |
| 11. Ἡ Σεβάστεια τῆ δευτέρας Ἀρμενίας, ἔχουσα Ἐπισκοπὰς 7 | 11. Sebastia secundæ Armeniæ, habens Episcopatus 7 |

12. Ἡ Ἀμασία Ἐλενοπόν-
της ἔχουσα Ἐπισκοπὰς ζ'.
ἥς Ἐπισκοπὴ ἦν καὶ αὐτὴ ἡ
Ἰβηρία.
13. Ἡ Μελιτηνὴ καὶ Ἀρμε-
νίας ἔχουσα Ἐπισκοπὰς θ'.
ἐξ ὧν ὄντι καὶ ἡ Ἐπισκοπὴ
Κυκκυσός, ἐν ἣ ἐξωρίσθη ὁ
Χρυσὸς τὴν γλῶσσαν Ἰω-
άννης.
14. Τὰ Τύανα καὶ δευτέρως
Καππαδοκίας ἔχουσα Ἐ-
πισκοπὰς γ'.
15. Ἡ Γάγγη καὶ Παφλαγο-
νίας ἔχουσα Ἐπισκοπὰς
γ'.
16. Ἡ Θεσσαλονίκη καὶ Θεσ-
σαλίας ἔχουσα Ἐπισκο-
πὰς ἡ.
17. Ἡ Κλαυδιόπολις καὶ Ὀ-
νόριδος ἔχουσα Ἐπισκο-
πὰς ε'.
18. Ἡ Νεοκαισάρεια Πόντου
Πολεμονιακῆς ἔχουσα Ἐ-
πισκοπὰς ζ'.
19. Ἡ Πισινὴς καὶ δευτέρως
Γαλατῶν Ἐπαρχίας ἔχου-
σα Ἐπισκοπὰς ζ'.
20. Τὰ Μύρα καὶ Λικίας ἔ-
χουσα Ἐπισκοπὰς λγ'.
21. Ἡ Σταυρόπολις Καρίας
ἔχουσα Ἐπισκοπὰς κς'.
22. Ἡ Λαοδικαία καὶ Φρυγίας
Καππαπανῆς ἔχουσα Ἐπι-
σκοπὰς κα'.
23. Τὰ Σύναδα Φρυγίας
Σαλευτέρας ἔχουσα Ἐπι-
σκοπὰς κ'.
24. Τὸ Ἰκόνιον καὶ Λυκαονί-
ας ἔχουσα Ἐπισκοπὰς ιε'.
25. Ἡ Ἀντιόχεια καὶ Πισιδίας
ἔχουσα Ἐπισκοπὰς κα'.
26. Ἡ Πέργη, ἥτις τὸ Σύ-
λαιον καὶ Παμφυλίας, ἔ-
χουσα
12. Amasea Helenoponti ha-
bens Episcopatus 7. cu-
jus Episcopatus erat &
ipsa Iberia.
13. Melitene Armeniæ ha-
bens Episcopatus 9. ex
quibus est & Episcopatus
Cucusus, quod in exilium
missus est aurea lingua
Joannes.
14. Tyana secundæ Cappa-
dociæ habens Episcopa-
tus 3
15. Gangra Paphlagoniæ
habens Episcopatus 3
16. Thessalonica Thessaliæ
habens Episcopatus 8
17. Claudiopoli Honoria-
dis habens Episcopatus 5
18. Neocæsarea Ponti Po-
lemoniaci habens Episco-
patus 7
19. Pisinus secundæ Gala-
tiæ habens Episcopatus 7
20. Myra Liciæ habens E-
piscopatus 33
21. Stauropolis Cariæ
habens Episcopatus 26
22. Laodicea Phrygiæ Ca-
patianæ habens Episco-
patus. 21
23. Synada Phrygiæ salu-
taris habens Episcopatus
20
24. Iconium Lycaoniæ ha-
bens Episcopatus 15
25. Antiochia Pisidiæ ha-
bens Episcopatus 21
26. Perge, five Sylæum
Pamphiliæ, habens Epi-
scopus

- ἔχουσα Ἐπισκοπὰς 15'
 27. Ἡ Κόρινθος Πελοπον-
 νήσου ἔχουσα Ἐπισκοπὰς
 ζ'. α'. Ἡ ὧς Δαμα-
 λῶν. β'. Ἡ τῷ Ἀργυρ.
 γ'. Ἡ Μονεμβασίας. δ'.
 Ἡ Κεφαλληνίας. ε'. Ἡ
 Ζακύνθου. ς'. Ἡ Ζημε-
 νῶν. ζ'. Ἡ Μαΐνης.
 28. Αἱ Ἀθῆναι τῇ Ἑλλάδος
 ἔχουσα Ἐπισκοπὰς 14.
 ὧν α'. Ὁ Εὐρυπτοῦ. β'.
 Ἡ Δαυλίας. γ'. Ἡ Κο-
 ρωνίας. δ'. Ὁ Ἀνδρῶν.
 ε'. Ἡ Ὀρεαίων. ς'. Ἡ
 Σκύρου. ζ'. Ἡ Καρύεως.
 η'. Ἡ Πορδμή. θ'. Ἡ
 Αὐλῶντοῦ. ι'. Ἡ Σύρας
 καὶ Σερίφου. ια'. Ἡ Κίως
 καὶ Θερμίων.
 29. Ἡ Μοκυσὸς τῇ Καππα-
 δοκίᾳ ἔχουσα Ἐπισκο-
 πὰς δ'
 30. Ἡ Κρήτη ἔχουσα Ἐπι-
 σκοπὰς ι'
 31. Τὸ Ῥήγιον τῇ Καλαβρίας
 ἔχουσα Ἐπισκοπὰς 13
 32. Αἱ Πάτραι τῇ Πελοπον-
 νήσου ἔχουσα Ἐπισκοπὰς
 ε'. ὧν α'. Ἡ Λακεδαί-
 μοντοῦ. β'. Ἡ Μεθώνης.
 γ'. Ὁ Κορώνης. δ'. Ὁ
 Βολαΐτης. ε'. Ὁ Ἐλούς.
 33. Ἡ Τραπεζὺς τῇ Λαζικῇ
 ἔχουσα Ἐπισκοπὰς 15
 34. Ἡ Λαρίssa τῇ Ἑλλάδος
 ἔχουσα Ἐπισκοπὰς 17
 35. Ἡ Ναύπακτος Νικο-
 πόλεως ἔχουσα Ἐπισκο-
 πὰς θ'
 36. Ἡ Φιλίπποπολις τῇς
 Θρακίας ἔχουσα Ἐπισκο-
 πὰς ι'
 37. Ἡ Τραϊανέπολις τῇς Ρο-
 σκοπatus 17
 27. Corinthus Peloponnesi
 habens Episcopatus 7.
 1. Damalorum. 2. Argi.
 3. Monembasiaz, five Te-
 narufiaz. 4. Cephaloniae.
 5. Zacynthi. 6. Zeme-
 nes. 7. Mainae.
 28. Athenae Graciae habens
 Episcopatus 11. 1. Eu-
 rypii. 2. Dauliae. 3. Co-
 roniae. 4. Andri. 5. O-
 raxi. 6. Scyri. 7. Ca-
 risti. 8. Porthmi. 9.
 Aulonae. 10. Syrae &
 Seriphi. 11. Cei & Ther-
 miorum.
 29. Mocysus Cappadociae
 habens Episcopatus 4
 30. Crete habens Episcopa-
 tus 10
 31. Rhegium Calabriae ha-
 bens Episcopatus 13
 32. Patrae Peloponnesi ha-
 bens Episcopatus 5. 1.
 Lacedaemonis. 2. Me-
 thonae. 3. Coronae. 4.
 Bolenae. 5. Olenae.
 33. Trapezus Lazicae ha-
 bens Episcopatus 15
 34. Larissa Graeciae habens
 Episcopatus 17
 35. Naupactus Nicopolis
 habens Episcopatus 9
 36. Philippopolis Thraciae
 habens Episcopatus 10
 37. Trajanopolis Rhodopes
 M 4

- ὅστις ἔχουσα Ἐπισκοπὰς
 ζ'
38. Ἡ Ῥόδ⓪ Ϟ' Κυκλά-
 δων νήσων ἔχουσα Ἐπισ-
 κοπὰς ιβ'
39. Ἡ Φιλίππων Μακεδ-
 νίας ἔχουσα Ἐπισκοπὰς
 ζ'
40. Ἡ Ἀδριανέπολις Αἰ-
 μιμόντῃς ἔχουσα Ἐπισκο-
 πὰς ια'
41. Ἡ Ἱερὰπολις Φρυγίας
 Καπαπανῆς ἔχουσα Ἐπι-
 σκοπὰς δ'
42. Τὸ Ῥοδόστολον, ἥτοι ἡ
 Δίσερα, ἡ δ' Αἰμιμοντίας,
 ἔχουσα Ἐπισκοπὰς ε'
43. Τὸ Δυρράχον ἔχουσα
 Ἐπισκοπὰς δ'
44. Ἡ Σμύρνα Ϟ' Ἀσίας
 ἔχουσα Ἐπισκοπὰς ε'
45. Ἡ Συράκουσα Ϟ' Σικνη-
 λίας ἔχουσα Ἐπισκοπὰς
 κα. Ὡν α. Ἡ Κατάνη.
 β. Ἡ Ταυερμίνη. γ.
 Μεσσήνα. δ. Τὸ Κεφα-
 λῶδη. ε. Τὰ Θερμά. Ϟ'.
 Πάνορμον. ζ. Λιλύβαιον.
 η. Τερραλα. θ. Ἀκρά-
 γας. ι. Τυνδαειον. ια.
 Καρίνη. ιβ. Λεοντήνη. ιγ.
 Ἀλεσις. ιδ. Ταύδ⓪
 νῆσ⓪. ιε. Μελίτη νῆ-
 σ⓪, ἡ λεγομένη Μάλλα.
 ις. Λίπαρις νῆσ⓪. ιζ.
 Βέρκαπ⓪. ιη. Δίδυμ⓪.
 ιθ. Οὐζίναι. κ. Ταί-
 ναρ⓪. κα. Τὸ Βασι-
 λῶδη.
46. Ἡ Κατάνη Ἐπισκοπὴ
 ἔσα Συρακῶσης, πμη-
 δεῖσα Ϟ' διὰ Ϟ' ἄριον
 Λέοντα.
- habens Episcopatus 7
38. Rhodos Cycladum In-
 sularum habens Episco-
 patus 12
39. Philippi Macedoniae ha-
 bens Episcopatus 7
40. Adrianopolis Hæmi-
 monti habens Episcopa-
 tus. 11
41. Hierapolis Phrygiæ Ca-
 patianæ habens Episco-
 patus 9
42. Rhodostolum seu Diftra
 Hæmimonti, habens E-
 piscopatus 5
43. Dyrrhachium habens
 Episcopatus 4
44. Smyrna Asiæ habens E-
 piscopatus 5
45. Syracusæ Siciliæ habens
 Episcopatus 21. 1. Can-
 taniæ. 2. Taurominæ.
 3. Messenæ. 4. Cepha-
 ludii. 5. Thermorum.
 6. Panormi. 7. Lilybæi.
 8. Trochalorum. 9. A-
 cragantis. 10. Tyndarii.
 11. Carines. 12. Leon-
 tines. 13. Alefæ. 14.
 Gaudi insulæ. 15. Meli-
 tæ insulæ, quæ dicitur
 Malta. 16. Liparis in-
 sulæ. 17. Vulcani. 18.
 Didymi. 19. Ustinae.
 20. Tenari. 21. Basilu-
 dii.
46. Catania, quæ cùm Sy-
 racusani esset Episcopatus,
 propter Sanctum Leonem
 in Archiepiscopatus dig-
 nitatem provec̃ta est.

- | | |
|--|--|
| 47. Τὸ Ἀμμώριον τῆ Φρυγίας
ἡ ἔχουσα Ἐπισκοπὰς 5 | 47. Ammorium Phrygiæ
habens Episcopatus 5 |
| 48. Ἡ Κάμακρον τῆ Ἀρμενίας
ἡ ἔχουσα Ἐπισκοπὰς 8 | 48. Camachus Armeniæ
habens Episcopatus 8 |
| 49. Τὸ Κορυαῖον τῆ Φρυγίας
ἡ ἔχουσα Ἐπισκοπὰς 13 | 49. Coryaitum Phrygiæ ha-
bens Episcopatus 13 |
| 50. Ἡ Ἀγία Σεβερίνη τῆ Κα-
λαβρίας ἡ ἔχουσα Ἐπισκο-
πὰς 5 | 50. Sancta Severina Cala-
briæ habens Episcopa-
tus. 5 |
| 51. Ἡ Μιτυλήνη Λέσβου νή-
σος ἡ ἔχουσα Ἐπισκοπὰς 6 | 51. Mitylenæ Lesbi- insulæ
habens Episcopatus 6 |
| 52. Αἱ Νέαι Πατρὲς τῆ Ἑλ-
λάδος ἡ ἔχουσα Ἐπισκο-
πὰς 4 | 52. Novæ Patræ Græciæ
habens Episcopatus 4 |
| 53. Αἱ Θῆβαι τῆ Ἑλλάδος
ἡ ἔχουσα Ἐπισκοπὰς 3 | 53. Thebæ Græciæ habens
Episcopatus 3 |
| 54. Αἱ Σέρραι τῆ Θεσσαλίας
ἡ ἔχουσα Ἐπισκοπὰς 57 | 54. Serræ Thessaliæ habens
Episcopatus 57 |
| 55. Ἡ Αἰὼν. | 55. Æonis. |
| 56. Τὰ Κορέυρα. | 56. Coreyra. |
| 57. Ἡ Μεσημβρία. | 57. Mesembria. |
| 58. Ἡ Ἀμασεὶς Πόντου. | 58. Amastris Ponti. |
| 59. Αἱ Κῶναι Φρυγίας. | 59. Conæ Phrygiæ. |
| 60. Πομπηϊόπολις. | 60. Pompeiopolis. |
| 61. Ἡ Ἀττάλη ἀποσπα-
δεῖσα Συλαίης. | 61. Attalia à Sylæo avulsa. |
| 62. Ἡ Παροναξία ἀποσπα-
δεῖσα Ρόδου. | 62. Paronaxia à Rhodo a-
vulsa. |
| 63. Ἡ Λακεδαιμονία ἀπο-
σπαδεῖσα Πατρῶν τῆ Πε-
λοποννήσου. | 63. Lacedæmonia à Patrīs
Peloponnesi avulsa. |
| 64. Τὰ Μάδυα ἀποσπα-
δεῖσα Ἡρακλείας. | 64. Madyta ab Heraclea a-
vulsa. |
| 65. Ἡ Ἀβυδὸς ἀποσπα-
δεῖσα Κυζίκου. | 65. Abydus à Cyzico avu'-
lfa. |

Καὶ αἱ Ἀρχιεπισκοπαὶ αἱ ὑ-
ποκείμεναι τῷ Θρόνῳ Κον-
σταντινουπόλεως, καὶ μὴ δὲ
Μετροπολίτη ὑποκείμεναι,
μήτε ἔχουσαι ὑφ' ἐαυτὰς
Ἐπισκοπὰς, αἱ πᾶσαι τῇ
ἀειδμονίᾳ εἰσὶν αὐταί. α'.
Ἡ Βιζύη. β'. Ἡ Λεον-
τόπολις. γ'. Τὸ Παρίον.

Archiepiscopatus item qui
Throno Constantinopoli-
tano subiacent, nulli ta-
men Metropolitanorum
obnoxii, neque sub se ha-
bentes Episcopatus, om-
nes sunt 1. Bizya. 2.
Leontopolis. 3. Parium.

N

H

A List of Churches.

δ'. Ἡ Πρεκόνησθ. ε'.
 Ἡ Κίθ. ς. Ἡ Ἀσ-
 περθ. ζ'. Τὰ Κύπρελα.
 η'. Ἡ Ψίκη. θ'. Ἡ Νε-
 ἀπολις. ι'. Ἡ Σέλση.
 ια'. Ἡ Χερσώ. ιβ'. Ἡ
 Μήστω. ιγ'. Ἡ Γαρέλα. ιδ'.
 Ἡ Βρύσις. ιε'. Ἡ Δέρκως. ις.
 Ἡ Καρσβύζη. ιζ'. Ἡ Δῆμ-
 νθ. ιη'. Ἡ Λευχάς. ιθ'. Ἡ
 Μίσιαια. κ'. Ἡ Πισαχ-
 δόη. κα'. Ἡ Πέρμη. κβ'.
 Ἡ Κόσπορθ. κγ'. Ἡ
 Κόλρεδία. κδ'. Αἱ Κό-
 δραι. κε'. Ἡ Κάραρθθ.
 κς. Ἡ Κοτρώ. κζ'. Τὸ
 ῥύζιον. κη'. Ἡ Γοθία.
 κθ'. Ἡ Σεργία. λ'. Αἱ
 Φῆλλοι. λα'. Ἡ Αἶγινα.
 λβ'. Τὰ Φάρσαλα. λγ'.
 Ἡ Ἀγχάλθ. λδ'. Τῆ
 Ἡερακλῆς. Αἱ πᾶσαι
 αἱ πόλεις καὶ Ἐπαρχαὶ τῆς
 Θέρνως Κονσταγίνως πόλεως.

4. Proconesus. 5. Cius.
 6. Aspros. 7. Cypsela.
 8. Psice. 9. Neapolis.
 10. Selga. 11. Cherfo.
 12. Mesenæ. 13. Gare-
 la. 14. Brysis. 15. Der-
 cus. 16. Carabyza. 17.
 Lemnus. 18. Leucas.
 19. Misthia. 20. Pe-
 dachtoë. 21. Perme.
 22. Kosporus. 23. Co-
 tradia. 24. Codræ. 25.
 Carpathus. 26. Cotro.
 27. Rhizeum. 28. Go-
 thia. 29. Sugdia. 30.
 Phulli. 31. Ægina. 32.
 Pharfala. 33. Anchia-
 lus. 34. Heraclei. Hæ
 omnes civitates & Pro-
 vinciæ Throno Constan-
 tinopolitano annumeran-
 tur.

Another

B.
P. 2.

Another List of the Churches depending on the Patriarchate of Constantinople, published by Mr. Smith, in his Discourse concerning the Present State of the Greek Church.

Κατάλογος τῶν Ἐπαρχῶν, ἥτοι Μητροπόλεων καὶ Ἐπισκοπῶν ὑποκειμένων τανῦν ὑπὸ τῷ Θρόνῳ τῆς Κωνσταντινέας πόλεως.

Catalogus Provinciarum, seu Metropolitum & Episcopatum Throno Constantinopolitano hodie subacentium.

Ἡ Καισάρεια, cujus Metropoli dicitur Ἐπίσκοπος τῶν ὑποκείμενων, καὶ Ἐξάρχος τῆς πάσης Ἀνατολῆς.

Ἡ Ἐφεσός, Ephesus.

Ἡ Ἡράκλεια, Heraclea, penes cujus Archiepiscopum consecrandi Patriarcham jus usque manet. Dicitur Πρεσβύτερος τῶν ὑποκείμενων, καὶ Ἐξάρχος πάσης Θράκης καὶ Μακεδονίας. Habet sub se quinque Episcopos, τῆς Καλλιπύλειος, Calliopoleos, τῆς Ραιδεστίου, Rhodosti, τῆς Τυειλῆος, Tyri-
loes, Μέτρων, Metrorum, Μυριοφύτου, Myriophyti.

Ἡ Ἀγκυρα, Ancyra.

Ἡ Κιζίκος, Cizycus.

Ἡ Φιλαδέλφεια, Philadelphia.

Ὁ Θρόνος Νικομήδειος, Nicomedia.

Ἡ Νίκαια, Nicæa.

Ἡ Χαλκηδὼν, Chalcedon.

Ἡ Θεσσαλονίκη, Thessalonica, cujus Metropoli dicitur ὁ πάσης Θεσσαλίας dictus, habet sub se novem Episcopatus, Κίτρος, Citros, olim Gydriæ, Σερβείων, Serviorum, Καμπανίας, Campaniæ, Πέτρας, Petræ, Ἀρδαμερίου, Ardemerii, Ἱερῶς καὶ Ἁγίου Ὄρους, ἥτοι Ἀθῶν, Hierisii & Sancti Montis, sive Athonis, Πλανταμῶν, Plantamonis, Πολιανίνης, Polianinæ.

Αἱ Ἀθῆναι, Athenæ, sub quibus continentur Episcopi quatuor, Ταλαντίου, Talantii, Σκίρρι, Scirri, Σόλωνος, Solonis, Μενδινίτζης, Mindinitzæ.

Ἡ Προύσα, Prusa.

Ἡ Τραπεζεύς, Trapezus.

Ἡ Φιλιππόπολις, Philippopolis.

Ὁ Φιλιππων καὶ Δράμας, Philipporum & Dramæ.

Αἱ Θήβαι, Thebæ.

- *Η Μήθυμνα, Metlymna.
 *Η Λακεδαιμονία, Lacedæmonia habet sub se Episcopatus
 Καριόπολεως, Cariopoleos, Ἀμυκλῶν, Amyclarum,
 Βρεστένης, Brestenæ.
 *Η Λάρισα, Larissa, cujus Episcopatus sunt Δημητριά-
 δος, Demetriadis, Ζητενίου, Zetunii, Σταγῶν, Sta-
 gonis, Θαυμακῆς, Thaumaci, Γαρδικίου, Cardicii,
 Ραδοβισιδίου, Radobisdii, Σκιάθου, Schiathi, Λοιδορείκης,
 Loidoricii, Λητῆρας καὶ Ἀγραφῶν, Letzæ & Agrapho-
 rum.
 *Η Ἀδριανέπολις, Adrianopolis, cui solus subjacet Epif-
 copatus Ἀγαθόπολεως, Agathopoleos.
 *Η Σμύρνη, Smyrna.
 *Η Μιτυλήνη, Mitylene.
 Αἱ Σέρραι, Serræ.
 *Η Χερσιανέπολις, ἡ καὶ Ἀρχαδία, Christianopolis, quæ &
 Arcadia.
 *Η Ἀμάσεια, Amasia.
 *Η Νεοκαισάρεια, Neocæsarea.
 Ἰκόνιον, Iconium.
 *Η Κόρινθος, Corinthus, sub qua solus Episcopus Δα-
 μαλῶν, Damalonis.
 *Η Ρόδος, Rhodus.
 Αἱ Νέαι Πάτραι, Novæ Patræ.
 Ἄϊν, Ænus.
 *Η Δρύστρα, Drystra.
 Τόρνοβος, Tornobus, cujus Metropolitā dicitur Ἐξαρχος
 καὶ Βυλαρείας, habet sub se Episcopatus Λοφίτζης, Lo-
 phitzi, Τζερόβου, Tfernobi, Πρεσιλαβης, Presilabæ.
 *Ο Ἰωαννίνων ἔχει Ἐπισκόπους, Joanninorum Metropolitā
 habet Episcopos Βοθροντῆς, Bothroni, καὶ Βελλᾶς,
 Bellæ, καὶ Χειμαρρᾶς, Chimarræ, καὶ Δρυνοπόλεως, Dry-
 nopoleos.
 *Ο Ευείπυς, Euripi.
 *Ο Ἄρτης, Artæ.
 *Ο Μονεμβασίας ἔχει Ἐπισκόπους, Metropolitā Monem-
 basiæ habet Episcopos καὶ Ἐλεος, Eleos, καὶ Μαλίνης,
 Maiinæ, καὶ Ρέοντος, Rheontis, καὶ Ἀνδρέσης, An-
 drusæ.
 *Ο Ναυπλίου, Nauplii.
 *Ο Φαναρίου καὶ Νεοχωρίου Ἀρχιεπίσκοπος, Phanarii & Ne-
 ochorii Archiepiscopus.
 *Ο Σοφίας Μητροπολίτης, Sophiæ Metropolitā.
 *Ο Χίου, Chii.

- Ὁ Παροναξίας, Paronaxiæ.
 Ὁ Τζίας, Tziæ.
 Ὁ Σίφνου, Siphni.
 Ὁ Σάμου, Sami.
 Ὁ Καρπάθου, Carpathi.
 Ὁ Ἀνδρου, Andri.
 Ὁ Βάρνης, Barnæ.
 Ὁ Κῶ, Cous.
 Ὁ Λευκάδος, Leucadis.
 Ὁ παλαιῶν Πατρῶν ἔχει Ἐπισκόπους, Veterum Patrum Metropoli-
 ta habet Episcopos ἢ Ὀλένης, Olenæ,
 ἢ Μεθώνης, Methonæ, ἢ Κορώνης, Coronæ.
 Ὁ Περίκοννης, Proconnesi.
 Ὁ Γάνυ, Gani.
 Εἰσὶν ἔτι Ἐπίσκοποι καὶ Μητροπολῖται.
 Sunt adhuc Episcopi & Metropolitæ.
 Ὁ Μηδείας, Mediæ.
 Ὁ Σωζοπόλεως, Sozopoleos.
 Ὁ Περιλάβου, Prælabi.
 Ὁ Καφᾶ, Caphæ.
 Ὁ Γορθείας, Gorthiæ.
 Ὁ Βινδάνης, Bindanæ.
 Ὁ Διδυμοσείχου, Didymotichi.
 Ὁ Λιπάρης, Litzæ.
 Ὁ Βυζίνης, Buziæ.
 Ὁ Σελυμβρίας, Selymbriæ.
 Ὁ Ζυχνῶν, Zychnarum.
 Ὁ Νευροκόπου, Neurocopi.
 Ὁ Μελενίκου, Melenici.
 Ὁ Βέρροϊας, Berrhææ.
 Ὁ Πωρογιαννῆς, Pogogianæ.
 Ὁ Χαλδαίας, Chaldææ.
 Ὁ Πισιδίας, Pisidiæ.
 Ὁ Ἰμβρι, Imbri.
 Ὁ Μυρίων, Myræ.
 Ὁ Σαντορίνης, Santorinæ.
 Ὁ Αἰγίνης, Aeginæ.
 Ὁ Οὐγγαροβλαχίας, Ungarovalachia.
 In Moldavia quatuor tantum Episcopi regimini Christiano-
 rum Ecclesiastico præfunt. Metropoli-
 ta Cretensis cum
 tribus ipsi subiectis Episcopis Sedem Constantinopolita-
 nam agnovit.

C.
P. 36.

The Testimony of Gennadius concerning Transubstantiation, taken out of a Manuscript Book of Meletius Syrigus against the Confession of Faith published under the name of Cyrillus Lucaris Patriarch of Constantinople.

Γενναδίου πρώτου Πατριάρχης
Κωνσταντινουπόλεως μὲν
τὴν ἄλωσιν ζήσαντος καὶ
τὸ αὐτοῦ ἔτος τῆ σωτηρί-
ας.

Gennadii primi Patriarchæ
Constantinopolitani post-
quam à Turcīs capta est,
qui vixit circa annum
salutis 1453.

ΜΕΨΟΝ Μὲν ἔν παντων
ἡμῶν τὸ Θεῶν θαυμασί-
ων, τὸ τό ἐστι τὸ μυστήριον.
Διὸ καὶ πολλὰς, ὡς περὶ πο-
μῶν, ἐνστάσεις περὶ τὸ κα-
νόντιν ἔνθεν μὲν ἀποστοι, ἔνθεν
ἢ αἰρετικοὶ, ἔνθεν ἢ ἰδιῶται,
ἐκ ἔχοντες συνορᾶν τὸ λόγον
τῶ μυστηρίου ὡς ἐνστάσεις ἐν ἐ-
κείνῃ τῇ οὐκ αἰδέσμεθα
τότε. Οἱ μὲν γὰρ αὐτῶν ἀπο-
ρῆσι, πῶς ἐν τῷ παρῶντι
καταβάλλεται ἡ ἔσχα τῶ
ἀρτου καὶ οἶνε εἰς τὴν ἔσχα τῶ
σώματος. Οἱ δὲ ἀπορῆσι, πῶς
δυνατὸν ἐστὶ, τὴν ἔσχα τῶ ἀρτου
μεταβληθείσης εἰς τὴν ἔσχα
τῶ σώματος, μένειν τὰ συμ-
βεβηκότα τῶ ἀρτου, ἥ γὰρ
τὸ μήκος αὐτῶ, τὸ βάρος,

ΜAXIMUM itaque om-
nium Dei miraculo-
rum est hocce mysterium.
Idcirco multa, uti jam dic-
tum est, contra illud ob-
jectant ex una quidem parte
infideles, ex alia hæretici,
et ex alia idiotæ, qui rati-
onem mysterii illius neque-
unt intelligere: quas objec-
tiones in hoc sermone mo-
do solvimus. Alii siquidem
dubitant, quomodo in mo-
mento temporis panis & vi-
ni substantia convertatur in
corporis substantiam. Alii
verò dubitant, quâ ratione
fieri possit, ut substantia
panis in corporis substanti-
am transmutata, remaneant
panis accidentia, illius vide-
licet longitudo, gravitas,

τὸ πλάτος, τὸ χρώμα, τὴν
ὄσμιν, καὶ τὴν ἐν τῇ γούσει
ποιότητι, ὥστε ἐν ταῖς συμβεβη-
κότα τῷ ἄρτι χωρὶς τῆς οὐσίας
τῷ ἄρτι, καὶ τὴν ἀληθινὴν
οὐσίαν τῷ σώματι κρύπτει
ἐν συμβεβηκόσιν ἄλλης οὐ-
σίας. Ἐτεροι ἀπορῶσι, πῶς
δυνατὸν ὅλον τὸ Χρῆσιν ἐν
μικρῇ τῷ φαινομένῳ ποσῇ-
τητι. Ἄλλοι πάλιν διαπι-
στῶσιν, ὅπως τὸ τῷ Χρῆσιν μυ-
στικὸν σῶμα, καὶ τεμνόμενον,
ἀκέραιον διαμένει, καὶ τὸ τιμη-
μάτων ἕνεκα αὐτὸ ὅλον
ᾧ τῷ Χρῆσιν σῶμα καὶ τέλει-
ον. Ἀπορῶσιν ἔτεροι, ὅ καὶ
μερίστην ἔχει τὴν ἀπείριστον, πῶς
τὸ αὐτὸ εἰς ἐν τῷ Χρῆσιν σῶ-
μα ὅστις ἐν ἑρανῶ, καὶ ἐν
πλείστοις θυσιαστήριοις ἐν γῇ.
Ἄλλα ταύτας μὲν τὰς ἀπο-
ρίας καὶ λελύκαμεν τότε, καὶ
δυναμέμεθα λύειν τῇ Χρῆσιν φω-
τίσαντος ἡμᾶς χάριτι. Μαλ-
λον ὅ οἱ πάνσοφοι τῇ Ἐκκλη-
σίας διδάσκαλοι λύουσιν, οἱ
καθηγούμενοι τῷ ἐν ὑμῶν χάρι-
τος καὶ σωσθῆναι. Ὑμεῖς ὅ οὐ-
φείλετε πσεύδην ἀναμφιβό-
λως, καὶ πάντες Χριστιανοὶ,
ἔγω πσεύδην οὐφείλομεν, ὅτι ἐν
τῷ μυστικῷ τέτρω σώματι αὐ-
τός ὅστις ἀληθῶς ὁ Κύριος ἡ-
μῶν Ἰησοῦς, ὁ ἐκ τῆς Μαρίας
παρθένου Ἰουδαίου, ὁ ὅτι
σαυρῆ, ὁ ἐν ἑρανῶ νῦν αὐ-
τός ἐκεῖνος ὁλόκληρος, ὡς
τοῖς συμβεβηκόσι τῷ ἄρτι
συγκαλυπτόμενος, καὶ κατ' οὐ-
σίαν ὅστις ἐν τῷ μυστικῷ, ὁ
καὶ χάριν ἢ δύναμιν ἔχει

latitudo, color, odor, & quæ
in gustu est qualitas; ita ut
sint panis accidentia, absque
eiusdem panis substantia, &
vera corporis substantia la-
teat sub alterius substantiæ
accidentibus. Alii dubitant,
quomodo fieri possit, Chri-
stum extare in parva rei quæ
apparet extensione. Alii rur-
sus dubitant, quomodo my-
sticum Christi corpus, etiam
in partes divisum, remaneat
integrum, & partium quæ-
libet sit totum Christi cor-
pus, idemque perfectum.
Dubitant alii, & hæc dubi-
tandi ratio videtur maxima,
quomodo idem Christi cor-
pus unum sit in cælo & in
multis simul altaribus super
terram. Verum istas dubi-
tandi rationes jam solvimus,
possumusque solvere, gratiâ
Christi nos illustrante. In pri-
mis autem sapientissimi
Ecclesiæ Doctores, gratiæ
quæ in vobis est ac studii
duces, easdem solvunt. Vo-
bis autem incumbit credere
absque ulla hæsitacione, fi-
militer & Christiani omnes
credere debemus, mysticum
illud corpus esse ipsummet
Dominum nostrum Jesum,
Mariæ Virginis Filium, qui
crucifixus est, quique nunc
est in cælo, ille omnino i-
dem est, qui sub panis acci-
dentibus delitescit. Extrat
autem secundum substantiam
in Sacramento, non verò
secundum gratiam & effi-
caciâ tantum; neque my-

τύπος

τύπος ὅτιν τὸ μυστικὸν τῆ
Χρυσῆ σῶμα τῆ ἀληθῶς σῶμα-
τος, ἀλλὰ ἡ ἀλήθεια ἐκείνη
τῆ σῶματος ὅτιν ἔστι τῶ ποιοι
ἐστὶ σκιάς νῦν, ὡς ἐν τῇ πα-
λαιᾷ, ἀλλὰ πρᾶγμασι καὶ ἀ-
ληθείαις λαβεύμεν. Εἰ δὲ
πρὸς τῷ ἁγίων ἀντίτυπον λέ-
γει τῷ θυσιᾷ ταύτῃ τῆ
θεσπορικῆς δεικνύει ἐκείνη, δι-
λὸν ὅτιν, ὅτι ἡ θυσιᾷ μὴ αὐτῇ
τύπος ὅτι τῆ θυσιᾷ ἐκείνης,
ὡς περὶ καὶ οἱ νῦν θύοντες τύποι
εἰσὶ τῆ τότε θυσιᾷ Ἰησοῦ,
τὸ ὅτι ἀποτελεσματῆς θυ-
σιᾷ, τὸ αὐτὸ ὅτι καὶ τότε καὶ
νῦν, ἡ μετεσώσεως ἐκλονόπ.

sticum Christi corpus veri
corporis figura est, sed pu-
rum putum illius corpus :
nunc enim figuris & umbris,
sicut olim, minimè servimus,
sed ipsismet rebus. Si quis
autem Sanctorum sacrifici-
um istud Dominicæ illius
cœnæ vocet antitypum, in-
de fit quod istud sacrificium
illius sit figura, sicut & ho-
dierni sacrificuli figura sunt
Jesu Christi, qui tunc fecit
sacrificium : utriusque au-
tem sacrificii eadem est per-
fectio, nimirum transub-
stantiatio.

D.
P. 41.

*An Extract from a Manuscript Book,
whereof the T I T L E is,*

Μελετίου Συρίγου Ἱερομονάχου
ἀντιρρήσις πρὸς τῷ ἐκ-
δοθείσαν ὁμολογίαν τῆ Χρι-
στιανικῆς πίστεως, ὑπὸ τῆ
Κωνσταντινουπόλεως Κυβέλλ-
ας, ἐπιγραφείσαν ἐν ὁ-
νόματι τοῦ Χριστιανῶν ἀ-
πάντων τῆς Ἀνατολικῆς
Ἐκκλησίας.

Meletii Syrigi Monachi re-
futatio Confessionis Fidei
Christianæ, quæ exposita
est à Cyrillo Patriarcha
Constantinopolitano, in-
scriptæ nomine Christia-
norum totius Ecclesiæ
Orientalis.

Περὶ τῆ ὀνόματι τοῦ Χριστιανῶν ἀ-
πάντων τῆς Ἀνατολικῆς
Ἐκκλησίας.

De nomine (μετεσώσεως)
Transubstantiationis.

Ὅτι μὴ ἐν τῇ παλαιᾷ τῆς
ἀρχαίᾳς τοῦ Θεολό-
γων, ἡ ποιαὶ λέξις μετεσώ-
σεως ἔχει ἐνδείκναι, καὶ ἡμεῖς
συνομολογούμεν, μήπω γάρ
πρὸς αἵρέσεως περὶ τὸ μυσ-
τήριον τῆτο ἀναφανισμένης

IN confessio quidem est a-
pud nos, ipsam (μετε-
σώσεως) transubstantiati-
onis vocem non extare apud
priscos Theologos : nor-
dum enim ullâ hæresi circa
mysterium illud exorta, si

ἰδὲν,

ἰδίᾳ· εἰ μὴ ἄρα ἡνωμένως
 ὡς τοῖς ἀρνημένοις τὴν ἀ-
 ληθῆ τῆς Λόγου ἐν σαρκὶ πα-
 ρουσίαν, ὡς δὲ τοῖς πνιχτοῖς ὅ
 ἀρίοις Πατρὸς καὶ υἱὸν ἐ-
 μελεν ὀνομάτων. ἀλλ' ὡς
 περὶ τῆς φωνῆς ἡμῶν ἡ διόστα-
 σις, ὡς γὰρ ἐν ῥήμασι μᾶλλον
 τὴν τῆς εὐσεβείας δύναμιν, ἢ
 ἐν πρᾶγμασι πιδέσμεν. Εἰ
 μὴ ἔν τῳ τοῖς Θεολόγοις
 τὸ τῆς μετὰ τὴν εὐρήστωρ
 σημαίνοντων, τί τὸ κώλυον
 ἢ αὐτὴν ἐκφωνεῖν τὴν λέξιν,
 ἢ ἑτέραν πρᾶγμα δύναμιν
 νην ἐκείνη; ὅτε γὰρ τῆ Πα-
 τέρος ἀναρχον, καὶ ἀθάνατον,
 ἢ ἀχύνητον εὐρυμῆ πρὸς πα-
 τὴν Γεωφῆ, ὅτε τῆ Ὑὸν
 ὁμῶς ἐκείνη, ὅτε τὸ
 Πνεῦμα Θεὸν αὐτολέξει
 μεμαρτυρημένον. Ἀλλ' ὡς δὲ
 τὸ κώλυον, μᾶλλον ὅτι καὶ λί-
 αν ὅτιν εὐσεβὲς καὶ ἐπὶ πάντας
 διὰ τὰς ὁπρὸς αἰρέ-
 σεις ὅτι ἄλλων πνῶν τὸ αὐ-
 τὸ συναρτόντων συνδεῖται,
 ταῦτα πρὸς σαφές ἐστιν ὅτι
 νομῶν κατὰ τὴν καὶ τῆ ἄλ-
 λως δοκμαζόντων κατὰ
 ρεσιν. Ποία γὰρ ὅλως πρὸς
 Θεὸν ζῆμια τοῖς εὐσεβεσιν
 ἡμνήσασθαι ἐν λέξει διαφώ-
 ρις τὴν αὐτὴν ἐννοίαν τῆς εὐ-
 σεβείας διδάσκειται, ἐγὼ
 μὲν ἐκ ὁρῶ. Ὅτι ὅμο-
 φῶνως οἱ Θεολόγοι κηρύτ-
 τισι τῆς ἀμαρτίας ἀπὸν εἰς
 τὴν ὅσιν τῆς δεσποτικῆς
 σαρκὸς κυρίως μετὰ βεβηκε-
 ναι, ὅ ὅτιν ἡ μετὰ τὴν εὐ-
 ὶν παρεγάργων μαρτυριῶν
 δεδιώται. Ὅ μὲν γὰρ Ἰε-
 ρὺν εἶρηκε, καὶ ὅτι τὸν

eos excipias, qui veram Ver-
 bi Incarnationem negabant,
 nova formare nomina Sanctis
 Patribus non curæ fuit. Ve-
 rum de voce nobis non est
 disputatio: non enim in ver-
 bis, potius quàm in rebus,
 pietatis vim sitam esse volu-
 mus. Itaque, si apud Theo-
 logos invenerimus quod no-
 mine transubstantiationis sig-
 nificatur, quid vetat quo-
 minus ista dictione, vel aliâ
 huic simili utamur? Quippe
 Patrem absque principio, &
 immortalem & ingenitum,
 nusquam in scriptura inveni-
 mus; similiter nec Filium e-
 jusdem cum illo substantiæ,
 nec Spiritum Deum esse ex-
 presso verbo deprehendimus.
 Sed nihil vetat, imò pietatis
 est ac necessitatis, ob hære-
 ses quæ nascuntur ex aliis qui-
 buldam quæ eodem tendunt,
 voces istas formare, ut res
 quæ intelligitur melius per-
 cipiat, & ii, qui aliud sen-
 tiunt, refellantur. Quid e-
 nim unquam detrimenti pos-
 sit iis accidere, qui pietate
 erga Deum affecti sunt, si
 vocibus diversis eundem
 conceptum religiosum expri-
 mant, minimè video. Una-
 nimi autem consensu Theo-
 logos profiteri panem sancti-
 ficatum in substantiam carnis
 Dominicæ verè transmutari,
 quod idem est ac transub-
 stantiatio, jam allata testi-
 monia manifestè profestè
 probant. Justinus enim po-
 nit, cum quâ ratione poruit

πον ἡδυνήθη σαρκωθῆναι, χτ' ἢ αὐτὸν καὶ τὸ ἄρτον σῶμα αὐτῷ ποιῆται δεδυνήσαι. Ὁ δὲ Κυπριανός, Ὁ ἄρτος, ὃν ὁ Κύριος ἐχρηγήει πῖς Ἀποστόλοις, μεταβληθεὶς ἔτι πᾶς εἶδει, ἀλλὰ φύσει, τῷ παντοδυναμῷ λόγῳ, σὰρξ ἐγένετο. Ὁ δὲ Ἱεροσολύμων Κύριλλος, Τὸ ὕδωρ ποτὲ εἰς οἶνον μετεβέβληκεν ἐν Κανᾷ τῆς Γαλιλαίας οἰκίῳ νεύματι, καὶ ἐκ ἀξιόπτης ἔστιν, οἶνον μεταβαλὼν εἰς αἷμα. Καὶ ὁ φαινόμενος ἄρτος ἐκ ἄρτος ἔστιν, εἰ καὶ τῇ γούσει αἰσθητός, ἀλλὰ σῶμα Χριστοῦ, καὶ ὁ φαινόμενος οἶνος ἐκ οἶνος ἔστιν, εἰ καὶ ἡ γούσις τῷ βέλῃ, ἀλλὰ αἷμα Χριστοῦ. Ὁ δὲ Ἱερὸς Ἀμβρόσιος, Ὁ ἄρτος ἔστιν πρὸς μὲν τοῦ λόγον τοῦ μυστηρίου ἄρτος ἔστιν, ἀφ' οὗ ἀπέλθῃ ὁ ἀμασμός, ὅς ἄρτι γίνεσθαι σὰρξ Χριστοῦ. Ὁ δὲ Νύσσης Γρηγόριος, Καλῶς ἐν καὶ νῦν τὸ πᾶς λόγῳ τῷ Θεῷ ἡγιασμένον ἄρτον εἰς σῶμα τῷ Θεῷ λόγῳ μεταποιεῖται πνεύματι. Ὁ δὲ Χρυσόστομος Ἰωάννης ἐν τῇ κή. Ὁμιλία τοῦ εἰς τὸ χτ' Ματθαίου, Ἡμεῖς ὑπορετῶν τάξιν ἐπέχοντες, ὁ δὲ ἀμαζών αὐτὰ καὶ μετασκευάζων αὐτὸς ἔστιν. Ὁ δὲ ἐκ Δαμασκού Ἰω. Ὁ δὲ πρὸς θεοῦ ἄρτος, ὁ οἶνός τε καὶ τὸ ὕδωρ, διὰ τὴν ὀπκλήσεως καὶ φοιτήσεως τῷ ἀγίῳ Πνεύματι ὑπερφανῶς μεταποιεῖται εἰς τὸ σῶμα τῷ Χριστῷ καὶ τὸ

carnem assumere, eadem etiam potuisse panem in suum corpus convertere. Secundum autem Cyprianum, Panis quem Dominus ministrabat Apostolis, mutatus non specie, sed naturā, omnipotente verbo factus est caro. Cyrillus Hierosolymitanus dixit, Cum aquam suapte voluntate in vinum mutaverit in Cana Galilææ, à fide non videtur alienum, illum vinum convertisse in sanguinem. Iterum, panis qui videtur panis, non est, quamvis id gustus præmonstret, sed Christi corpus: ita quod videtur vinum, non est vinum, etsi illud gustus monstret, sed est Christi sanguis. S. Ambrosius ait, Panis ille ante verba quibus Sacramenta peraguntur, panis est; sed postquam sanctificatus fuit, è pane fit caro Christi. Gregorius Nyssenus ait, Rectè igitur credimus, panem qui Dei verbo sanctificatus fuit, in corpus Dei Verbi converti. Joannes etiam Chrysostomus Homilia 28. in Matth. Nos vices ministrorum gerimus: ille autem est qui ea sanctificat & efficit. Joannes Damascenus, Panis propositus, vinumque cum aqua per invocationem & illapsum Sancti Spiritus divinitus convertuntur in Christi corpus & sanguinem. Theo-

αἷμα. Ὁ ὃ Βουλγαρίας
 Θεοφύλακ' , Τὸ μὲν εἰ-
 δ' ἄρ' οὐ καὶ οἶνε φυλάττει
 ὁ φιλόανθρωπος Ἰησὺς, εἰς
 δύναμιν ὃ σαρκὸς καὶ αἵμα-
 γ' μετασχηματίζοι. Καθ'
 ὡς ὃ ἐννοιοι οἱ τ' Ἐκκλη-
 σίας ἀρχαῖοι διδάσκαλοι
 λαμβάνουσι τὴν ἡρώσιν, ἢ
 ποίησιν, ἢ μεταβολῶν, ἢ
 μεταποιήσιν, ἢ ὑπαρξίν,
 καὶ μετασχηματίζουσιν, εἰπ' οἱ
 ἔστο, καὶ τὴν αὐτὴν καὶ οἱ
 νῦν θεολογούντες τὴν μετα-
 στήσιν ἐννοοῦσι. Καὶ οἱ νο-
 ῦν διὰ τῆς τοιούτων κρείως
 καὶ ἀληθῶς τ' ἄρ' οὐ λέγου-
 σιν εἰς σῶμα Χριστοῦ μετα-
 τρέπεσθαι, καὶ ἔτσι ὁμοίως
 τὸ αὐτὸ νοοῦσιν ἀπαράλ-
 λακ' διὰ τῆς μετασχηματίζου-
 καὶ ὄνομα ὅτι καὶ ὁμοίως
 αἰρέσεως εὐρηκότες. Be-
 ρεγκας εἰς γὰρ πιν' καὶ τῆς
 μαθητῶν αὐτοῦ ἀποφαινομέ-
 νων τ' ἄρ' οὐ λαμβάνειν μὲν
 πᾶσα χάριν τῆς δεσποτικῆς σω-
 ματ' καὶ συμβεβηκὸς ἐκ
 Θεοῦ, καὶ ἔ μεταβάλλεσθαι
 ὃ ἐστι ὡς εἰς σῶμα Χριστοῦ,
 ἀλλὰ μένειν ἀμετάβλητον,
 οἱ ὡς καὶ πρὸς τῆς ἀμαρ-
 τίας, τὴν κρείως καὶ ἀμαρ-
 τίας μανίαν οἱ ἀρτίως θεολο-
 γούντες μετασχηματίζουσι ἔφασαν τ'
 ἄρ' οὐ, καὶ ἐκ εἰς συμβεβηκὸς
 π' τῆς σωματ' τῆς Χριστοῦ,
 καὶ ἀλλοιωσὶν πᾶσα μετα-
 τρεπῆναι, ἀλλ' ἐστι ὡς τ'
 ἄρ' οὐ σῶμα Χριστοῦ γενόμεναι.
 Ὡς περὶ γὰρ πρὸς μὲν τ' Ἀρει-
 ανικῆς μανίας τὸ ὁμοίσιον,
 ἔτε ἐγγράφως, ἔτε ἀγρῶ-

phylactus Bulgariae, Jesus
 erga homines benevolus, spe-
 ciem quidem panis & vini
 servat, sed in virtutem carnis
 & sanguinis transmutat. Cæ-
 terum, quâ ratione prisca
 Ecclesiæ Doctores sumptè-
 runt productionem, aut trans-
 mutationem, aut conversio-
 nem, aut existentiam, aut
 transelementationem, aut
 quid simile, eadem nuperi
 Theologi transubstantiationem
 intelligunt. Sicut enim
 illi per illas voces panem pro-
 priè ac verè in corpus Chri-
 sti converti affirmant, ita hi
 eadem omnino ratione idem
 intelligunt per vocem tran-
 substantiationis, novo inven-
 to vocabulo, ob hæreseos
 novitatem. Cum enim qui-
 dam Berengarius & illius Dis-
 cipuli asseruissent, panem ac-
 cipere quidem gratiam ali-
 quam corporis Dominici se-
 cundum accidens à Deo, non
 verò substantialiter converti
 in Christi corpus, sed mane-
 re non mutatum, & qualis
 erat ante consecrationem,
 qui tunc saniores erant The-
 ologi, ut insanam illius
 doctrinam everterent, dixe-
 runt panem transubstantiari
 in corpus Christi, non verò
 in aliquod corporis Christi
 accidens per quamdam alte-
 rationem mutari, sed panem
 substantialiter fieri Christi
 corpus. Nam sicut ante insa-
 nam Arii hæresim, nomen
 (ὁμοίσιον) consubstantialiale;
 neque in scripto, nec extra

φως ἔξηκέετο, καὶ ὅτι τὴν ἐκείνη γλωσσάριαν διαίρεσαν τὸν ὅλον τὴν Πατρὸς ἑσίας, ἀνεκνήρυχθη τὸ τοιοῦτον ὄνομα παρὰ τὴν πατρὸς Συνόδου Πατέρων καθολογησάντων τὸν ὅλον ὁμοῖον καὶ ταυτέσιον καὶ συνιστάμενον τῷ Πατρὶ, πρὸς ἀναίρεσιν τῶν πικρῶν διαίρεσιν τὴν Θεότητι. Οὕτω καὶ καὶ πᾶσαν γένεσιν, οἱ τὴν Ἐκκλησίαν ὁρῶν ποιμαίνοντες, καὶ τῶν ὀνομάτων ἐφευρεῖσθαι γίνονται ὅτι νεωτερισμοῖς ἀναφανέσιν, ὅ καὶ ἐν τῷ παρόντι μυστηρίῳ δοκεῖ γινόμενα. Πρὸ γὰρ τῆς ἐβδόμης Συνόδου, ἀπλῶς περὶ αὐτῶν πάντες θεοὶ ἐλάλησαν, καὶ ὅτι ἐπακούσα ἔπειτα πρὸς τὴν Χρυσῶν ἐπισημίας, ἐπειδὴ οἱ τὴν σιμῶν εἰκόσι πολεμῶντες ἐν τῇ Συνόδῳ αὐτῶν ἐν Κωνσταντίνῃ συναθροίσθησαν, καὶ αὐτοὶ ἐβδόμῳ ψευδονύμῳ ἀπεχέλαν, ἀναιδῶς ἔξεφώνησαν, μὴ μόνον εἰκόνα εἶναι, Χρυσῶν τὴν ὁμοειδένην ἐν τῇ Εὐχαριστίᾳ ἄρτον, ἐντεῦθεν λοιπὸν ἡρξάντο οἱ ἐπὶ γινόμενοι Πατέρες, ὡς εἶναι ἐν τοῖς αἰκίοις συγγράμμασι, μὴ τύπον εἶναι τὴν ἡμετέραν ἄρτον τῆς σώματος τῆς Χρυσῶν, ἀλλ' ἀληθεῖαν, ὡς ἔστιν ἰδεῖν ἐν τῇ ἐβδόμῃ Συνόδῳ, καὶ τῷ ἐν Δαμασκῷ Ἰωάνν. καὶ πρὸς τὴν Πατρίδα. Τῆς αἰρέσεως ὅτι Βερεγγαίῳ, καὶ εἰς τὰ κατὰ ἡμᾶς διαδομένης κλίματι, μὴ βυλόμενα παρῆναι

scriptum audiebatur; ubi autem impudenter Filium à Patris substantia ille separavit, publicatum est nomen illud à primum Concilii Patribus, qui confessi sunt Filium consubstantialem esse Patri, ejusdemque ac unius substantiæ, ut illos everterent qui amarulenter divinitatem separabant. Ita & in omni ætate, qui rectè Ecclesiam gubernant, novorum autores sunt vocabulorum propter novitates obortas, quod & in præsentī Sacramento factum videtur: nam ante septimam Synodum ferè omnes de eo simpliciter locuti sunt; post septingentos autem à Christo annos, ubi qui venerandas imagines impugnabant in quadam Synodo à Constant. congregatâ, quam falsò septimam appellabant, impudenter publicassent, unicam esse imaginem Christi, panem scilicet, qui datur in Eucharistia, ex eo tempore qui postea fuerunt Patres cœperunt in scriptis suis declarare, panem consecratum non esse figuram corporis Christi, sed veritatem, uti videre est in septima Synodo, & apud Joannem Damascenum & qui eum secuti sunt Patres. Postquam autem Berengarii hæresis, qui negat Christi corpus & sanguinem esse sub-

ἑστιαῶδες τὸ σῶμα τῆ Κυρίῃ
 καὶ τὸ αἶμα αὐτῆς ἐν τοῖς θε-
 οῖς μυσηρίοις, ἢ μελυσίωσις
 ὀππενόηται, μηδὲν διαφέ-
 ρουσα κατὰ τὴν ἔννοαν τῆ με-
 ταβολῆς, ἢ τερπῆς, ἢ με-
 τασχιωσέως, ἢν οἱ παρὰ
 ἡμῶν Πατέρες ὑξεφώνησαν,
 ὡς εἰρηλα. Εἰ μὲν ἔν μὴ
 φίλον πνι τὰ τῶν αρχαίων
 παραλαβεῖν ῥήματα οἰο-
 μένω, δὴδεν ἀρνησιν εὐσε-
 βείας, τὸ τὰς ἐκείνων με-
 ταποιεῖν φωνὰς εἰς ἑτέρας,
 τὸ αὐτὸν ὅλως φυλατῆσας
 νῦν, καί τοι γελιόντι ποιεῖν-
 π δεχόμεναι, μέντοι τὰς φω-
 νὰς ἐκείνας κατὰ τῆ ἐκ-
 φωνησάντων Πατέρων ἔν-
 νοιαν, ὑδεπὲν αὐτῶν ἀν-
 παδεγόμεδα, ἀλλὰ καὶ ὡς
 συμφερνα ἡμῶν προσλαμ-
 βανομένη, ἐπαυνέντες μὲν
 αὐτῆς τὴν εὐλάβειαν, συγ-
 χαλιόντες δὲ τῇ ἀπλότηι.
 Ἀλλ' ὑδ' αὐτὸν ὀμαι χρὴ
 ἀποσέφεσθαι, τὰς τὴν αὐ-
 τῇ ἔννοιαν κηρύττοντας ἐν
 ἑτέροις λέξεσιν, ἐμφασι-
 κωτέροις δοκέσαις, καὶ φευ-
 γόσαις τὰς τῶν αἰρέτικῶν
 διπλόας, ἢ τὴν τῶν Πατέ-
 ρων ἐρμηνέσαις ὀππνοιαν
 σαφέστερον ὑδὲν γὰρ τέτε ὑ-
 ειδικώτερον, ὡς τὸ περὶ ὀ-
 νομάτων διαφέρεται, τὸ ἐ-
 στας ὀμολογμένης τῆ
 ἀνάγκης. Εἰ δὲ τὴν
 μελυσίωσιν ἀρνεῖται διὰ τὸ
 τὸ φωνῆς δύναμιν, ὀπ δη-
 λαδὴ ἐκ οἰείαι μελαποιεῖται
 τὸ ἀέριον καὶ ὀγον εἰς σῶμα καὶ
 αἶμα Χειρῶν, τότε αὐτὸν
 ὡς ἀπάδοντα τῇ κατὰ ἡμᾶς

substantialiter in divinis sym-
 bolis, pervenit in nostras
 Provincias, vox (μελυσίωσις)
 transubstantiatio inventa est,
 quæ nullatenus differt quoad
 sensum à transmutatione, aut
 conversione, aut transele-
 mentatione, quam prisci
 Patres adhibuerunt, uti jam
 dictum fuit. Si cui igitur
 Religio sit antiqua mutare
 vocabula, quasi alienum sit
 à pietate illorum voces mu-
 tare in alias, quæ ejusdem
 omnino sint significatûs,
 quamvis illud sit ridiculum,
 modò tamen has voces eâ
 ratione suscipiat, quâ usi
 sunt Patres, non erit cur nos
 ei opponamus; sed illum uti
 nobiscum conscientem reci-
 pimus, illius quidem pieta-
 tem laudantes, at simplicita-
 ti ejus nos accommodantes.
 Verùm illum non existimo
 debere ab iis alienum esse,
 qui rem eamdem exprimunt
 verbis quæ majoris videntur
 esse significatûs, minúsque
 accedunt ad Hæreticorum
 sermonis ambiguitatem, aut
 quæ Patrum mentem clariùs
 explicent: quippe nihil eo
 contentiousus est, quàm dif-
 ferre nominibus, cùm res
 ipsa est in confesso. Si verò
 transubstantiationem inficie-
 tur ob vocis illius virtutem,
 quia scilicet non putat panem
 & vinum mutari in Christi
 corpus & sanguinem, tunc
 illum ut alienum à nostra Ec-
 clesiâ

Ἐκκλησίᾳ ᾧδραϊσμεθα ,
 καὶ ὡς ἀλλότριον τὸ ἡμετέ-
 ρας πνεῦμα ἀποκηρύττομεν
 κενοφανίας λαβήναι, καὶ τὰ
 αὐτῆς εὐρήματα. Παρὰ
 γὰρ τοῦ Θεοφύρου Πατρὸς
 ἡμεῖς ἄλλως πῶς παρελά-
 βομεν, κοινωνεῖν δηλαδὴ
 τῷ τῷ Κυρίῳ ἡμῶν σώματι,
 αἰδιότητος τοῖς ὀφθαλμοῖς
 αὐτὸ ἐνορῶντας, καὶ τὸ χερσὶ
 λαμβάνοντας, καὶ τῷ στόματι
 φροσάγοντας καὶ ἐδίουντας,
 καὶ ἔτι συνώμεναι τῷ Χριστῷ
 ὡς ἐκεῖ ἐκ τοῦ σαρκῶν αὐ-
 τῆς καὶ τοῦ ὁσέον αὐτῆς μυ-
 στικῶς τρεφομένους. Τὸ γὰρ
 αἰδιότης ἀρετῆς, τὸ εἰς ἐκεῖνο
 τὸ σῶμα ἐσιωδῶς μεταποι-
 ηθέντες, τὴν παντοδυναμίαν
 τοῦ Λόγου θεότης, σωματι-
 κῶς μεταλαμβάνοντες αὐτὸ
 ἐκεῖνο φροσάγειν ἐδιδάχ-
 θημεν, αἰδιότητος μὲν, τὸ γὰρ
 ὅτι τὸ ἀρετὴν καὶ τὸ δύναντον ἀν-
 κόν, πνευματικῶς, ὃ καὶ μυ-
 στικῶς τῷ μὴ ὁρατῷ σῶματι
 ἀνθρώπινον σάρκα ἔχον καὶ
 ὁσέον, μήτε σφίγγειν τὰς τοῦ
 μετεχόντων καρδίας σωμα-
 τικῶς τὰς ἐκ τῆς τρεπόμεν
 τοῦ λοιπῶν σωματικῶν βρω-
 μάτων, ἀλλὰ πνευματι-
 κῶς τῇ ἐνοικίᾳ θεότητι,
 ὡς εἰρηναίαι. Ἀλλὰ περὶ μὲν
 τῶν ἄλλων ἡμεῖς ἡμεῖς καὶ
 ᾧδρα τὸ μελεῖν διαλεχθῆ-
 ναι ἡμᾶς κατηνάγκασεν ἡ
 νῦν τὴν Ἐκκλησίαν ἡμῶν
 εἰσφέρειν ἀγωνιζομένην τὴν
 Καλκιδων αἵρεσιν.

clesia & Fide respuimus, at-
 que uti novatorem damna-
 mus, ac illius novitates. Aliud
 siquidem à Divinis Patri-
 bus accepimus, nos scilicet
 esse participes corporis Do-
 mini nostri, modo sensili il-
 lud oculis aspicientes, fumen-
 tesque manibus, & illud ad
 os allatum manducantes, sic-
 que ejusdem cum Christo
 corporis fieri, illius carne &
 ossibus mysticè nutritos. Cum
 enim modo corporali partici-
 pes simus sensilis panis qui in
 Christi corpus substantialiter
 conversus est per om-
 nipotentem Verbi Divinita-
 tem, ad illud accedere didi-
 cimus modo quidem sensili,
 quatenus illud spectat panem
 & vinum, spiritualiter au-
 tem & mysticè, quod non
 conspiciatur corpus huma-
 num carnem habens & ossa,
 neque modo corporali & eà-
 dem ratione quàm reliqui ubi
 corporales eorum qui illum
 sumunt corda reficiat, sed
 spiritualiter ob Divinitatem
 quæ inest, uti jam dictum
 fuit. Sed de his satis: jam
 enim præter modum differere
 nos coegit quæ nunc in nô-
 stras Ecclesias inferre cona-
 tur Calvinianorum hære-
 sis.

*An Extract from M. Claude's Copy of a
Manuscript Letter ascrib'd to Meletius
Archbishop of Ephesus, and pretended to
have been written to some Divines of
Leyden.*

E.
P. 52.

Μελέσιος Ἐφέσιος.

ΤΟῖς ὃ πυνθανομένοις
με καὶ ἐπερωτῶσιν, εἰ
δεῖ προσφέρειν εὐχὰς πρὸς
πρὶν θρησκείας τῇ μακα-
ρίᾳ παρθένῳ, ἢ τοῖς ἀγγέ-
λοις, ἢ τῷ Ἰωάννῃ τῷ
Βαπτιστῇ, ἢ τοῖς λοιποῖς τῷ
ἀγίῳ, καὶ εἰ χρὴ πτεῦν
ἐν τῇ Εὐχαριστίᾳ, τὰ τ' ὅτι
ἐν τῷ κυριακῷ δείπνῳ γί-
νεσθαι μετέσθωσιν ἐν τῷ ἁρ-
τῷ, ἢ νομίζον τὸ ἔλαιον
ἐξορκισμὰ τε καὶ ἐκφυγήσεις
ἐξελαύνειν δαιμόνια, ἢ
προσκυνεῖν εἰκόνας ἀγίων
κεκοσμημένας ἢ κεκλυμέ-
νας. Αποφαίνομαι λέγων,
ὅτι ἔστιν ὅτι τοιῶν κατέ-
χον προσήκει, ἔτε μὲν δόξ-
μα ἐξέστι δόξα εἶναι ἀνθρώ-
πινα, πάλιν ὅτι τὸ Κυρί-
ον καὶ τῷ Μαθητῇ Ἀποστόλῳ
τε καὶ πνευμαλοφόρων ἡμῶν
ἀποδοθέντα, ταῦτα τη-
ρεῖν ἐν εὐσεβείᾳ, καὶ αὐτὰ
μόνον φυλάττειν ἀποστά-
λεια.

ILLIS verò qui rogant me,
utrum necesse sit Religio-
nis cultu preces offerre Beatæ
Virgini, vel Angelis, vel Jo-
anni Baptistæ cæterisque
Sanctis; sique oporteat cre-
dere in Eucharistia, hoc est
in cœna Domini fieri tran-
substantiationem in pane,
aut putare oleum, exorcis-
ma & exsufflationes expel-
lere Dæmones, aut adorare
imagines Sanctorum, tam
pictas quàm sculptas. Re-
spondeo ac dico, nihil ho-
rum observandum esse, quan-
doquidem non licet opinio-
nes humanas profiteri, sed
ea solum placita, quæ à Do-
mino & ab illius Discipulis
atque Apostolis Spiritu San-
cto afflatis nobis tradita sunt,
cum pietate & inviolabiliter
observare debemus.

A List

F.
P. 123.

A List of the Churches depending on the Patriarch of Armenia Residing at Egmiathin, which was Dictated by USCAN Bishop of Uscavanch, and Proctor General to the Patriarch.

EGmiathin, sedes Patriarchæ Armenorum. Episcopus immediatè subjecti Patriarchæ.

Alugsvanch vel Akusvanch, Episcopatus parvus.

Aring, Episcopatus parvus propè Ervan Archiepiscopatum: ibi etiam est Conventus, unde vocatur etiam Aringshusvanch.

Bitlis apud Turcas, vel Balesch apud Armenos, in Provincia Varaspuracan Episcopatus: ibi sunt tres Conventus Monachorum S. Basilii.

Elevard Episcopatus antea, sed à 30. annis extinctus: Ecclesiæ tamen inserviunt Sacerdotes seculares. Est in Provincia Ararath.

Gefargel, Episcopatus magnus in Provincia Ararath prope Aring, qui est propè Egmiathin.

Goscavanch, Episcopatus prope Egmiathin Provinciæ Ararath.

Hoi, seu Coy, Episcopatus prope Salmaft & Lacum magnum.

Johanavanch, id est, S. Johannes, Episcopatus magnus in Provincia Ararath: distat quatuor leucis ab Egmiathin.

Karenus, Episcopatus & Monasterium: distat 6. leucis ab Egmiathin.

Kiekart, Episcopatus deletus prope Egmiathin. Kiekart, id est., lancea Christi, quæ erat in hac Ecclesia.

Mueni, Episcopatus novus à 90. annis: distat 4. leucis ab Egmiathin versus Septentrionem.

Macharavanch, Episcopatus deletus Provinciæ Altsteu: distat ab Erevan 15. leucis versus Septentrionem.

Salmasavanch, Episcopatus prope Mueni: distat 5. leucis ab Egmiathin. In hac Ecclesia olim erat perpetua psalmodia..

modia. Salmes Armēniacē est Psalmus, unde dictum est Salmasavanch.

Tieceravanch, vel Tiecheravanch, Episcopatus : 3. leucis distat ab Egmiathin.

Tiplis, seu Teflis, Episcopatus. Dominatur ibi Princeps Georgianorum, in quem tamen Persæ & Turcæ habent aliquod Dominium.

Varthehair, Episcopatus deletus Provinciæ Casvan sub Turcis prope Van civitatem.

Virap, Episcopatus ; sed vocatur Archiepiscopatus, quia habet sub se tres Conventus nempe, 1. Vanstan. 2. Urzavanch. 3. Musahbiuruvanch. Distat ab Egmiathin 12. leucis versus Meridiem Orientalem, non longè à monte Ararath.

Ousckhvanch, Episcopatus, cujus Episcopus Dominus Ulsan Anno 1670. qui hæc mihi dictavit.

Præter hos 17. vel 18. Episcopatus Suffraganeos Patriarchatus Egmiathin, sequentes Abbatix aut Monasteria Ordinis S. Basilii.

Surb-Astuasafin, id est, Sancta Dei Genitrix in Provincia Ararathi, alio nomine vocatur Niggara, quod est nomen villæ, in qua erat Monasterium, & Surb-Astuasafin nomen est Ecclesiæ.

Surb-Astuasafinal, Monasterium etiã deletum, 2. leucis, distans à Niggara.

Præterea tres sunt Conventus, Monialium S. Basilii in Armenia.

Armenaperkhichi dicitur Archiepiscopatus, quia habet sub se multa Monasteria : sed verè est tantum Episcopatus sub Egmiathin. Monasteria illa sunt Hogebranch, Mafctos Vardapiet, & alia destructa.

Agulii Archiepiscopatus in Provincia Golthan prope Naxuvan, à quo distat 15. leucis versus Orientem Meridionalem. Nullos habet sub se Episcopatus, quia sunt destructi, sed tantum hos 5. Conventus S. Basilii, 1. Hamaravanch, Ecclesia est Surb-Mesrop. 2. Bestuvanch, Ecclesia est Surb-Ulsan. 3. Est Pharracuvanch, Ecclesia est Surb-Stéphanus & Surb-Jacob. 4. Tsenuvanch, Ecclesia est Surb-Stéphanus. 5. Est Surb-Joannes.

Athamar, seu Altamar, Archiepiscopatus in insula Lacus magni Varaspanacani. Habetur Archiepiscopus Schismaticus à Patriarcha Egmiathin & Ecclesia Armena, quia ab annis 500. & amplius dicit se Patriarcham contra decretum Ecclesiæ Armenæ. Habet sub se 8. vel 9. Episco-

patus, ferè omnes circa Lacum Varaspuracani & Van, nempe Sasan, Gafgi, Basti & alios, nec non aliquos Conventus. Ecclesiæ verò paulatim collapsæ ruinis non reedificantur sub Turcis

Basti Episcopatus, Gafgi Episcopatus, Sasan Episcopatus. N. N. N.

Amenaphreic, vel Armeniaperkhik Archiepiscopatus, id est, omnium redemptor, est Monasterium in quo Archiepiscopatus sedes in Provincia Ararath, juxta civitatem Garni : 10. leucis distat ab Egmiathin versùs Orientem. Gubernat civitatem Erevan, quæ est circiter quatuor mille domorum, à qua distat 5. leucis. Dicitur Archiepiscopatus, quia habet sub se multos Conventus, Chogevanch, Masctos, Vardapiet & alios deletos : sed verè est tantùm Episcopatus sub Egmiathin.

Bardulimeos, Archiepiscopatus, id est, S. Bartholomæus in Provincia Macbac : habebat olim Episcopatus sub se, qui nunc sunt destructi : nunc autem est Suffraganeus Archiepiscopatus maximi Van.

Betchnu, vel Bgnu, Archiepiscopatus in Provincia Salcunus-Stuer, antea magna civitas, nunc destructa à Persis, octo leucis distans ab Erevan versùs Septentrionem : habet sub se Episcopatus sequentes.

1. Hair-Johan, vel Hairuvanch, Episcopatus in Provincia Gelarchuni.

2. Kietcharvasvanch, Episcopatus in villâ Provinciæ Salcunus-Stuer.

3. Schalvachuvanch Episcopatus : deleta civitas & Episcopatus : nullus Monachus superest in Conventu.

Sevan, Episcopatus in Provincia Salcunus-Stuer.

Karienufvanch Monasterium S. Basilii sub Archiepiscopatu Befenu.

Cæsarea, Archiepiscopatus Provinciæ Cappadociæ : habet tantùm duos Suffraganeos.

1. Surb-Astuaşafin, Sta. Dei Genitrix, Episcopatus 3. leucis distans à Cæsarea versùs Meridiem.

2. Hisia Episcopatus, 6. leucis versùs Septentrionem distat à Cæsarea : ibi etiam est Monasterium Ordinis S. Basilii, quod dicitur Surb-Sargis, S. Sergius.

Surb-Carapet, Archiepiscopatus, vel Karapiet, id est, præcursor S. Joannes, in provincia Taron, Vulgò Muse propè Bitlis. Habet sub se

1. Matnavanchmscu, Episcopatus in eadem Provincia.

2. Bitlis, Episcopatus in eadem Provincia.

Cpar,

Cpar, antè Archiepiscopatus, nunc deletus, & Provincia propè civitatem Ranni & Provinciam Sciracvam Armeniæ magnæ.

Derganavanch, Archiepiscopatus in Provincia Dergan inter Arzerum & Arsingam: subjecta Turcis est illa regio.

Fahrapat, vel Ferah-bat, vel Ferawavu, Archiepiscopatus, vel potiùs Episcopatus in Provincia Mansanderam. Surb-Grigor, id est, S. Gregorius, Archiepiscopatus, idem qui vocatur Lufavaric, & idem Monasterium in Provincia Carin vel Arzerum. Vocatur quoque Archiepiscopatus Arzerum, nam Monasterium Lufavarich distat tantùm leucà versùs Orientem ab Arzerum.

1. Surb-Astuasafin S. Dei Genitrix, Episcopatus in Provincia Karin: distat autem 4. leucis versùs Orientem Septentrionalem ab Arzerum.

2. Giniſuvanch, Episcopatus sub Turcis: distat 8. leucis versùs Occidentem ab Arzerum.

3. Mamruanavanch, Episcopatus in Provincia Mamruam prope civitatem Ohtic.

Hacbat, Archiepiscopatus magnus in Provincia Armeniæ Fascir, vulgò Lorri: distat Hacbat 20. leucis circiter versùs Meridiem Orientalem à Tiplis. Habet Suffraganeos.

1. Goruvanch, Episcopatus in Provincia Gori prope civitatem Gori in regione Georgianorum.

2. Hacartinwanch, Episcopatus deletus.

3. Macaravanch, Episcopatus deletus.

Hamith, Archiepiscopatus, seu Caracmit, sed Syri Chaldæi & Armeni vocant tantùm Hamith. Car, lingua vulgari significat nigrum; & quia sita est ad radicem montis in quo sunt multæ partes nigræ, ideo dicitur Car-Hamith. Armeni volunt esse antiquam Tigranatenſem. Ibi sedet quoque Patriarcha Syrorum Jacobitarum ab anno 1662. qui sedebat ante in Orfa. Sedet quoque ibi Suffraganeus Episcopus Patriarchæ Nestorianorum, qui nunc sedet in Elchong, 8. leucis distante versùs Septentrionem à Mozul seu Ninive antiqua, ut fert illorum Traditio. Habet Suffraganeos Episcopos

1. Ael, vel Agel, distat unà leucà ab Hamith.

2. Arcni, distat 2. diebus ab Hamith.

3. Balu Episcopatus, distat ab Hamith 3. diebus.

4. Edefia Episcopatus, distat 4. diebus ab Hamith versùs Meridiem Occidentalem.

5. Germuc Episcopatus, 3. diebus distat ab Hamith.

6. Mèrdin

A List of Churches.

6. Merdin Episcopatus, Orientis Meridionalis respectu Hamith.

7. Senchuse, Episcopatus distans ab Hamith 4. diebus.

8. Thulguran Episcopatus, distat ab Hamith 2. diebus.

Harberdu, vel Harberd Archiepiscopatus in Provincia Harberd, Ecclesia aut Monasterium est Surb-Astuaşafin prope Hamith ipsi Occidentalem: habet sub se 4. Episcopatus & 3. Conventus, quorum nomina ignorabat D. Archiepiscopus Uskan.

Hispahan, vulgò Armenis Sphuhun, Archiepiscopatus, regia civitas Persarum à tempore tantum Scha-Abas, qui Armenos plurimos collegit in parte civitatis, aut suburbio quod dicitur Gulfa, aliis Ciolfa, in quo sunt Armenorum Ecclesiae 20. 1. Surb-Astuaşafin. 2. Surb-Nicolaus. 3. Surb-Jacob. 4. Surb-Amenaphreic, id est, omnium redemptor, & est Monasterium S. Basilii. 5. Surb-Grigor. 6. Surb-Johan. 7. Amirrasthenesi. 8. Karametichens. 9. Portuens. 10. Norascencim. 11. Karachein. 12. S. Jacob. 13. Anapatimn. 14. Erevaneseos magnus. 15. Erevaneseos minor. 16. Gazge. 17. Schfapanin. 18. Ckocin. 19. Est Conventus Monialium. 20. Chogia Abedik.

In Gulfa vel Ciolfa & Erevan, villa vicina Hispahan, sunt circiter octo mille Armeni ferè omnes mercatores. Habet Suffraganeos.

1. Pharia, Episcopatus versus Occidentem: distat ab Hispahan tribus circiter diebus.

2.

Karmiuvanch Archiepiscopatus, id est, ruber Conventus, quia lapides sunt rubri, est in Provincia Eceğazor: distat ab Erevan & Naxuvan 2. diebus. Habet Suffraganeos.

1. Capisvanch, Episcopatus & Monasterium S. Basilii prope civitatem Capis, quæ nunc est deserta.

Caputuvanch, id est, cærulei coloris Monasterium aut atri in Provincia Eceğazor: nunc non est Episcopatus, sed tantum Monasterium: olim erat Episcopatus.

2. Derbavanch, Episcopatus Provinciæ Eceğazor.

3. Hermonivanch, Episcopatus Provinciæ Eceğazor.

4. Azpter, Episcopatus Provinciæ Sabhunissor: distat ab Erevan versus Orientem circiter 20. leucis.

Machienusvanch, Archiepiscopatus prope villam Machienus in Provincia Gelarchuni: distat versus Orientem

15. leucis

15. leucis circiter ab Erevan : nullos habet sub se Episcopatus, quia sunt destructi & Monasteria.

Macu, Archiepiscopatus magnus in Provincia Artaz : in Cathedrali Ecclesia est Corpus S. Thaddæi. Habet sub se

1. Auhar, Episcopatus : distat versùs Meridiem Orientalem à Macu 5. diebus.

2. Hoi, Episcopatus : distat versùs Meridiem à Macu 2. diebus.

3. Jormi, Episcopatus : distat unâ die à Tabris, tribus verò versùs Orientem Meridionalem à Macu.

4. Maratha, Episcopatus ad Occidentem Tabris. Ibi sedebat Episcopus Italicus à 300. annis, & vertit multos libros Armenicè, & fecit multos Vardapiet.

5. Salmast, Episcopatus propè Maraga.

Surb-Narcavea, id est, S. primus Martyr Stephanus, Archiepiscopatus versùs Meridiem Occidentalem : distat 12. leucis à Naxuvan : Suffraganeos habebat olim multos & Monasteria ; sed præter Astapat omnia sunt destructa. Olim Gulfa d'Hispanan erat sub ditione Archiepiscopi,

1. Astapat, vel Surb-Stephan, cui Ecclesia est dicata.

2. Nachiovan.

.

Surb-Uscan, id est, signum Stræ. Crucis, quia ibi est pars Sanctæ Crucis : est idem Archiepiscopatus quàm Sebastæ sub Turcis. Habet sub se

1. Azptiruvanch, Episcopatus Provinciæ Ascharu.

2. Andreafic, Episcopatus Provinciæ Acsan : Ecclesia est Surb-Astuafasin.

3. Surb-Hresctacapet, id est, S. Archangelus, Episcopatus in Sebastia.

Sanachim, Archiepiscopatus in Provincia Tascir, vel Lorri, versùs Tiplis : qui erant sub illo Episcopatus & Conventus, sunt destructi.

Scammachi, vel Acuanis, Archiepiscopatus propè mare Caspium : quierant sub eo Episcopatus & Conventus, sunt destructi.

Tathevanch, Archiepiscopatus, magnus in provincia Kapan. Habet sub se

1. Mecri Episcopatum.

2. 3. 4. Sunt alii Episcopatus, quorum non recordatur D. Uskan. Habet etiam Archiepiscopus Tathevanch sub se Monasteria.

A List of Churches.

1. Surb-Carapiet.
2. Tanzapharac.
3. Vagathevanch.
4. Anapat, in quo sunt plusquam centum Eremitæ in deserto.
5. 6. Duo Conventus Monialium, unus Schriher, alius Zanzaparach.

Thivaravanch, id est, S. Anna, Archiepiscopus prope civitatem Thucat vicinam Amasix, olim Eudochia versùs Occidentem Septentrionalem, distat ab Egmiathin 150. leucis circiter. Habet sub se

1. Nazianzenum, Episcopus sub Turcis.
2. Marzuanavanch, Episcopus provinciæ Marzuan sub Turcis.

3. Neucæsaria, Episcopus sub Turcis.

Van, Archiepiscopus magnus, idem qui & Varach, est Conventus in quo sedet Archiepiscopus, & Van est civitas vicina juxta Lacum magnum Varaspuracani. Habet sub se Suffraganeos

1. Arces, vel Arciscavanch, Episcopus, seu Argens prope Lacum magnum.

2. Clath, Episcopus, seu Chelath juxta Lacum.

3. Crufuvanch, vel Ctus, juxta Lacum versùs Occidentem: ibi sunt tres Conventus Monachorum & Eremitarum, quibus præest Episcopus.

4. Lim in ipso Lacu versùs Occidentem, Episcopus.

5. Ustan, Episcopus versùs Septentrionem laci Varaspuracani.

6. Hufanus Episcopus.

S. Ephannivanch, Monasterium tantum prope Van.

Virap, id est, caverna vel abyssus, in qua S. Grigor latuit & vixit 13. annis: ibi celebratur Missa: est tantum Episcopus sub Egmiathin, à quo versùs Meridiem Orientalem circa Ararath distat 12. leucis; sed dicitur Archiepiscopus, quia sub se habet tres hos Conventus.

1. Vanstan.
2. Uzavanch.
3. Muscacbiurvanch.

Subscripsi Uscanus Episcopus Ushavanch & Vardapiet ac Vicarius generalis in Armenia, sigillumque apposui.

A Catalogue of Books Printed for Henry Faithorne, and John Kerley, at the Rose in St. Paul's Church-yard.

THE Case of the Church of *England*, Briefly and Truly stated, in the three first and Fundamental Principles of a Christian Church. I. The Obligation of Christianity, by Divine Right. II. The Jurisdiction of the Church, by Divine Right. III. The Institution of Episcopal Superiority, by Divine Right. By *Samuel Parker*. D. D. Arch-Deacon of *Canterbury*, in *Octavo*.

The Song of Songs; being a Paraphrase upon the most Excellent Canticles of *Solomon*, in a Pindarick Poem. By *John Lloyd*. A. M. Late of *Wadham* College in *Oxon*. To which is annext another Pindarick Ode, being an Hymn on the Works of the Six Days, by the same Author, in *Octavo*.

The several ways of resolving Faith by the Controversists of the Roman and Reformed Religion. With the Author's Impartial thoughts of each of them. And his own Opinion at length shewn, wherein he conceives the Rule of Faith to consist. The second Edition enlarged in several of its Sections; with an Addition also of an Appendix of divers Objections and their Answers; and an Explanation of the different Acceptations of the Word Tradition as it is used in the Book. By a Lay-man, in *Octavo*.

The Christian Tutor, or a free and rational Discourse of the Sovereign Good and Happiness of Man, and the infallible way of attaining it, especially in the practice of Christian Religion: Written in a Letter of Advice to Mr. *James King* in the *East-Indies*. By *Henry Jenkes* Fellow of *Gonvil* and *Caius* College in the University of *Cambridge*, and of the Royal Society. And now published for the Benefit of all others, in *Octavo*.

The Situation of Paradise found out; being an History of a Late Pilgrimage unto the Holy Land. With a necessary Apparatus prefixt, giving Light into the whole Design, in *Octavo*.

The History of the Council of *Trent*. In eight Books. Whereunto is prefixt a discourse containing Historical Reflexions on Councils, and particularly on the conduct of
the

A Catalogue of Books.

the Council of Trent, proving that the Protestants are not oblig'd to submit thereto. Written in *French* by *Peter Jurieu*, Doctour and Professor of Divinity. And now done into *English*, in *Octavo*.

The History of the Original and Progress of Ecclesiastical Revenues. Wherein is handled according to the Laws, both Ancient and Modern, whatsoever concerns matters Beneficial, the *Regale*, Investitures, Nominations, and other Rights attributed to Princes. Written in *French* by the Learned Father *Simon*. And now done into *English*.

Methodus Plantarum nova, brevitatis & perspicuitatis causa synoprice in Tabulis exhibita; Cum notis Generum tum summorum tum subalternorum Characteristicis, Observationibus nonnullis de seminibus Plantarum & Indice Copioso. Autore Jo. Rayo, A. M. è Socier. Reg. In Octavo.

Medulla Chymiae, variis Experimentis aucta, multisq; Figuris illustrata. Authore Johanne Francisco Vigani Veronensi, In Octavo.

Summum Bonum, seu vera, atque unica Beatitudo Homini- bus per Christum communicanda, sex Dissertationibus aliquatenus explicata. Per Edmundum Elisium, Ecclesiae Anglicanae Presbyterum, In Octavo.

Observations on the Mineral Waters of France, made in the Royal Academy of the Sciences, by the *Sieur Du Clos*, Physician in Ordinary to his most Christian Majesty. Now made *English*, In *Duodecimo*.

Wounds of the Brain proved Curable, not onely by the Opinion and Experience of many (the best) Authours, but the remarkable History of a Child four years old cured of two very large Depressions, with the loss of a great part of the Skull, a Portion of the Brain also issuing through a penetrating Wound of the *Dura* and *Pia Mater*. Published for the Encouragement of young Chirurgeons, and Vindication of the Authour, *James Yonge*, in *Octavo*.

Ephemeris Vita: Or the Natural History and Anatomy of the *Ephemeron*; a Fly that lives but five hours. Written originally in Low-Dutch by *Jo. Swammerdam*, M. D. of *Amsterdam*, In *Quarto*. stich'd.

Poeta de tristibus; Or the Poets Complaint. A Poem, in four Canto's, In *Quarto*. stich'd.

Lisander, or the Soldier of Fortune. A Novel. In 12.

Weekly Memorials for the Ingenious: or an Account of Books lately set forth in several Languages. With some other Curious Novelties relating to Arts and Sciences. In 4to.

not
ter
ow

ti-
vs,
ers
o-
by
sh.
tis
im
b-
ice

o.
g;
ni

to-
ous
le-

de
Du
ty.

he
ur
of
art
a
ed
di-

ny
en
of

in

of
o-
to.